A U M

As fragrance affects the mind from its proximity merely, and not from any immediate operation upon the mind itself, so the Supreme influenced the elements of creation.—VISHNU PURANA.

THEOSOPHY

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ANCIENT LANDMARKS

III

ZOROASTRIAN METAPHYSICS

THE modern world has elevated the cult of the personal to an art; so much is this the prevailing ideal that in dealing with old world documents up-to-date *savants* forget that spiritual teachers of yore labored for the impersonal; they not only advocated for their pupils, and themselves practised, the destruction of the sense of separateness, which is the soul of that cult, but also applied the principle in and to their own public and exoteric work.

In every case we find the personality of the teacher almost lost in the mass of teachings and traditions which have gathered round his name. The name itself becomes the mask that hides more than one personality. It was an universal custom in the ancient world for the Teacher to assume a Name-Title occultly indicative of his mission and those who continued His work adopted it; thus the teacher's name invariably became a generic appellation of the School he founded, *e.g.*, the name-title of the Iranian Reformer Zorathushtra—the STAR who contemplates and sacrifices to the Living SUN. Of course, in the progress of time with the rise of ambitious and unscrupulous persons within the fold, came the faithlessness to the cause for which the School itself was founded. For example, the name-title of one of the greatest of Adepts, Shankar-Acharya, has been used in India these many centuries, by the Schools (Mathams) which came into being under His influence. The official manager-expounder in each of such schools called himself Shankar-Acharya, in conformity with the practice of the old occult traditions; their duty was to preserve intact and prevent any violation of the teachings of the Adept in their respective schools. To this day, in India several Shankar-acharyas have spiritual sway over large masses of Hindus, but they are more rivals than co-operators,

and hardly any impart the pure and genuine doctrines of the original Reformer. The form has survived, but the Soul is absent.

Like all other tradition-institutions this is rooted in truth. The teaching about the Guruparampara Chain which has deteriorated into the grotesque and immoral doctrine of Apostolic Succession has an occult aspect, viz., that the office of the Teacher is never vacant and that orphan humanity is never without its Guides and Gurus. The highest title of the Buddha—and there are as many Buddhas as there are Sankaras—is Tathagata, he who is like his predecessors and successors. And what is true of Buddha, the Enlightened One, is equally true of Christ, the Anointed One.

In studying ancient Theosophies this is a factor the student has to keep well in mind. Thus in the consideration of Zoroastrian Theosophy we have to remember that the School represented by Zoroaster is very ancient. Writes H.P.B.:

> If we had to describe broadly the origin of this religion from the standpoint, and upon the authority of the Occult teachings, we would call it by its original, primitive name, that of Magianism. Locating its first development in those vast regions which would have to be described as the whole area between the Persian Gulf and the Sea of Okhotsk in its length, and that which stretches through the unexplored deserts between the Altai and the Himalayan mountains in its breadth, we would place it back at an epoch, undreamt of by modern science and, therefore, rejected by all but the most speculative and daring anthropologists. We have no right to give out in this journal the correct number of years or rather of ages upon ages, since—according to the doctrines of the Secret Science—the first seeds of Magianism were sown by the hand of the BEING to whose duty it falls to rear, nurse and guide the tottering steps of the renascent human races, that awake anew to life on every planet in its turn, after its periodical "obscuration." It goes as far back as the days of our local *Manvantara,* so that the seeds sown among the first "root-race" began sprouting in its infant brain, grew up, and commencing to bear fruit toward the latter part of the second race, developed fully during the third, into what is known among Occultists as the "Tree of Knowledge," and the "Tree of Life"—the real meaning of both having been, later on, so sadly disfigured and misinterpreted by both Zoroastrians and Christians.

Now, Occult Records claim to have the correct dates of each of the 13 Zoroasters. According to the said Records, Zoroastrianism as a distinct religio-philosophic school is of early Atlantean origin, *i.e.,* before spiritual sinfulness overtook that race. The founding of this School coincides with the beginning of the cycle of the Iranian branch of the Aryan stock; this event is marked by the physical incarnation of the first Zoroaster from whose psycho-spiritual seed sprang the builders of Iranian Mysteries and culture. In the narratives of his life-labors, mythical and astronomical events were incorporated, as said in the previous article of this series. Parts of this narrative are to be found in the *Vendidad.*

Originally the *Vendidad* was preeminently an Occult treatise; it has passed through innumerable vicissitudes and distortions during these thousands of years, as through scores of editions in the course of the evolution of languages; in its present form it is but a fragment, and a patched-up one at that—put together mostly from memory and surviving documents, some of doubtful authenticity from the occult point of view, after the exploits of the vandal Iskander, whom the West knows as Alexander and calls "Great"!

Since the days of the first Zoroaster this School (like the Sister Schools in other lands) has bent to the blows of cyclic law; it became greatly corrupted in its exoteric ranks at times and became only a surviving esoteric centre; flourished through its beneficent and influential works at others. During this ebb and flow Adept-Teachers of different ranks restored the teachings and resuscitated the work; all of Them were reformers and protestants against anti-Theosophic doctrines and practices; one of them protested and led a revolt against the Vaidic corruptions when cultured intercourse between India and Persia was close and intimate; another reformed the magic-practices of Egyptians and Chaldeans in their sub-cycles of degradation. In doing all this they always employed the name-title of the Original Founder and with good reason; for they were, one and all, but Incarnations, however limited, of the Original Influence.* The last one to do this was the builder of the Temple of Azareksh, many ages before the historical era; he was the Mage who taught the doctrines of Divine Magic which spread from Bactris to Medes and thence under the name of Magism were used by the Adept-astronomers in Chaldea which influenced considerably the Mosaic doctrines; he was the author of the Zend-Avesta which, as Darmsteter explains, is "a commentary or explanation of the Law" *i.e.*, he was the transcriber and annotator of the works on the primeval sacred Magian religion. The original Zend is a secret code of certain words and expressions agreed upon by the original compilers, and the key to which is but with the Initiates. Neither was The Avesta of Ardeshir identical with that which was brought out and given to Gushtasp, by Zara-Ishter the 13th prophet of the Desatir; nor that of the latter quite the same as the original Zend, although even this one was the exoteric version of the Zen-Zara.

While certain Persian books repeating the Occult teaching speak of 13 Zoroasters, we must not forget that there were other individuals connected with the exoteric side of the School who also claimed from time to time the name-title of Zoroaster for themselves. Such claimants distorted and disfigured the pure teachings and have left their mark and impress on the outer story of the School. Naturally, these spurious claimants do not form part of the Occult Records about the true Zoroasters.

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* Cf. *Secret Doctrine*, I, 359.

The original treatises—codes of law like the *Vendidad,* or hymns like the five *Gathas,* or litanies like the *Yasna* are almost all extinct. The sparse fragments we now possess are worse than fragmentary, for interpolations have taken place. All the same they are full of high philosophy, noble ethics, and not altogether devoid of occult lore and esoteric teachings, though they are rightly called "the ruins of a religion".

The extant Zoroastrian texts and documents will not be appreciated till all this is kept in mind. What we now possess is the residue of centuries of trials and tribulations through which Iranian culture came to birth, culminated, declined and from all appearances is becoming extinct—this last is one phase of the communal karma which the modern Parsis, only some 95,000 strong, are facing today.

Highly mixed as this residue is, there is enough of Theosophy not only to interest but also instruct our readers. We will here examine some of its metaphysical propositions, then turn to its cosmo- and anthropo-genesis, and finally to its psychology, and gain inspiration from its noble ethics.

As in all true Theosophical expositions the conception of a personal God is absent. Writes H.P.B.:

> Magianism, in the days of its full maturity and practice, and long ages before the first of the 12 great religions, its direct offshoots—mentioned and feebly described by Mohsan Fani in the *Dabistan,*—ever saw light; and even much anterior to the appearance of the first devotees of the religion of Hush-ang, which, according to Sir W. Jones, "was long anterior to that of Zeratusht, the prophet of the modern Parsis," that religion, as we can undeniably prove was, "ATHEISM". At any rate, it would be so regarded now, by those who call Kapila and Spinoza, BUDDHA and our MAHATMAS, Brihaspati of the Charvack and the modern Adwaitees, all alike, *nastikas* or atheists. Assuredly no doctrine about a *personal* God, a gigantic man and no more—was ever taught by the true Magi. Hence Zoroaster—the *seventh* prophet (according to the *Desatir,* whose compilers mixed up and confused the 14 "Zaro-Ishtars," the high priests and initiates of the Chaldean worship or Magian Hierophants—the 13th)—would be regarded as an *atheist* in the modern sense of the word.

Omnipresent Deity, a Living Nature are the central truths of Zoroastrianism. The physical and visible Nature is energised by the psychical and both are ensouled and enveloped by the spiritual. Ahuramazda, the Sovereign Spirit, is the Universal Power, one with his manifestation. Of course he is personified and the latter has become an object of prayer and worship with the ignorant. The *Ahuramazda Yasht* is highly reminiscent of the 9th, 10th, and 11th discourses of the *Bhagavad Gita.* Like Shri Krishna, Ahuramazda in answer to his favorite disciple, Zoroaster, describes his own nature. He gives his own many names, characteristic of that Nature and starts with—"Ahmi—I am." The original construc-

tion (no doubt purposely employed just as Krishna plays on the word Atma in the 6th *Gita*) also leads to the translation: "I am That about which every one enquires and questions." The second name which has puzzled Orientalists and even Parsi philologists is rendered "Herd-giver" by Darmesteter among the former, and as "protector and nourishers of the Herd" by Ervad Kanga among the latter. It really refers to the character of Ahuramazda as constituting the hierarchy of beings which is immanent in the manifested universe; in his transcendent nature he is the energising ensouling Power who, like Krishna, having established this whole Universe with a fragment of himself, remains separate.* The very third name "I am the one strength in everybody," and those which follow, are clearly indicative of the all-pervasive nature of Ahuramazda—Wisdom Incarnate.

Zoroastrianism is not a monotheistic religion, however much some of its Anglicized adherents of today make that claim, imitating the unphilosophical churches of Christendom; nor is it polytheistic, though among the superstitious of the community there prevails ceremonial and other worship of the elemental, psychic and spiritual forces, personified in the Zend Avesta; nor is it even pantheistic as pantheism is conceived by the modern West. It is a philosophic hylo-zoism in which matter and life are inseparate and inseparable, the Unit made up of numberless units, each a manifestation of Wisdom Divine—Mazda Ahura—which is the container and common link of its two aspects.

On the subjective side Zoroastrianism teaches the doctrine of emanations, on the objective that of evolution. These Emanations (like the Syzigies of Simon Magus) are always in pairs, one of the pair itself an emanation of the other. Thus Ahura-Existence-Beness, and Mazda—Absolute Wisdom—are a pair; Mazda the coeval and coeternal emanation or inherent radiation of Ahura. Then Ahuramazda emanates Vohu Mano—the Good Mind, and these two labor for the spiritual unfoldment of the manifested universe. For this purpose is begotten Asha Vahishta—Divine Harmony the third of the Amesha Spentas; thus the 1st and the 2nd, the 2nd and the 3rd, the 3rd and the 4th, the 4th and the 5th, the 5th and the 6th, the 6th and the 7th, and the last Ameretat—Immortality—and the first Ahura Mazda, work for the preservation and regeneration of all. The last pair represents the end of toil—Immortal Repose, Equipoise, Nirvana. Thus the Seven Primal Builders emanate one from the other and form the Great Circle—the Circle of Everlasting Divinity knowing Its own immortal nature. The Great Dragon of Wisdom, Ahuramazda, biting his own tail, Immortality-Ameretat, remains forever and ever in limitless Dura-

* Cf. *Bhagavad-Gita*, x, 42.

tion Zrvan Akarana, and periodically casts its shadow, Zrvan Daregho-Khaodata—the Circle of Time, the Chakra-Wheel of Periodicity.† Zrvan Daregho-Khaodata is the eternity of the universe in toto as a boundless plane periodically the playground of numberless universes; Zrvan Akarana is the Vibrant Sphere of Duration, boundless and limitless, of which sphere the Zrvan Daregho-Khaodata is the plane-circle. The Cycle in motion is the emanation of the Sphere which is Motionlessness—such is the Zoroastrian mode of expression about the Absolute and the Great Breath.

Thus we have the root of cycles of differing periods in the concept of Zrvan Daregho-Khaodata—Circles of Manifested Time, each of which has a beginning and therefore an end; this latter is the second of the pair, the first being Zrvan Akarana, "Limitless Time", which is Duration beginningless and endless. Every orthodox Parsi in reciting his matin prayers repeats: *Zrvan Akarana yazmaidae, Zrvan Daregho-Khaodata yazmaidae*—"Sacrifice of praise unto the Boundless Duration, sacrifice of praise unto the sovereign Time of the Great Period."

Unfortunately, however, this primal metaphysical duality in time concept is not given (by modern students of Zoroastrianism) the consideration it deserves. There is another pair which meets with a similar fate—Ahuramazda—Absolute Wisdom which manifests itself as Ahuna Vairya—the Veracious Word.* The abstraction Mazda Ahura—the Wisdom which IS—becomes incarnate, expresses itself as the Word, as Brahman becomes Pranava.

This Word, Ahuna Vairya or Honover, is composed of three couplets and twenty-one words. From Pahlavi and Persian books we learn that these twenty-one words are the names of the twenty-one Sacred Books of the Holy Law which are mostly destroyed; fragments of fragments only are available at present. This Veracious Word is like the sacred formula of the Buddhists—*Om Mani Padme Hum*—or like the Brahmanical *Gayatri*. It is at once a *mantra* with tone effects, a colorful ideograph, an occult cipher to be deciphered according to the true science of Numbers. Metaphysically speaking, it unveils the nature of Deity and Cosmos, and from the psychological viewpoint is the Soul-Power which all true men and good use to destroy the mighty magic of Ahriman, following the example of Zoroaster himself.‡ It is called the "axe of victory" by which man hews down the Tree of Evil.

This Word was the primary manifestation and came into being before the Universe, hence, as Darmesteter points out (*Sacred*

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† Zad-Sparam., I, 24. The reference is not to Zrvan Akarana but to Zrvan Daregho-Khaodata.

* Cf. Yasna viii,1.

‡ Cf. Vendidad xix.

Books of the East,—Vol. 4, pp. 206-07) "in the boundless Time"; *i.e.*, the Word and the Cycle or Period of Time are coeval and co-eternal—two aspects of the one. This manifestation of the Word is described in some detail in Yasna XIX. The chanting of this Word has several meanings, cosmical and human; it contains the three stages, like the Three Steps of Vishnu and Jehovah Elohim by which Ahuramazda completed his task of creation;‡ it is the Note struck for his people by the first Zoroaster, a cyclic avatara; it is the knowledge about $3 \times 7 = 21$ natures of man; 7 Spiritual-monadic, 7 Intellectual-individual, and 7 Formal-personal, so that every one can employ the Word in pursuance of the injunction "Man know thyself." Of it the record stands:

"Ahunem Vaiream Tanum Payatae
The Word sustains the Body."

Transmission, Not Revelation

More than one great scholar has stated that there never was a religious founder, whether Aryan, Semitic or Turanian, who had *invented* a new religion, or revealed a new truth. These founders were all *transmitters,* not original teachers. They were the authors of new forms and interpretations, while the truths upon which the latter were based were as old as mankind. Selecting one or more of those grand verities—actualities visible only to the eye of the real Sage and Seer—out of the many orally revealed to man in the beginning, preserved and perpetuated in the *adyta* of the temples through initiation, during the Mysteries and by personal transmission—they revealed these truths to the masses. Thus every nation received in its turn some of the said truths, under the veil of its own local and special symbolism; which, as time went on, developed into a more or less philosophical cultus, a Pantheon in mythical disguise.

—*Secret Doctrine.*

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‡ Cf. *Secret Doctrine,* I, 113.

RUDIMENTAL ELEMENTS

Only the progress one makes in the study of Arcane knowledge from its rudimental elements, brings him gradually to understand our meaning.—*A Mahatma's Letter.*

THEY were educated, refined people, apparently much interested in Theosophy—this man of mature years and his wife—although aside from asking occasional questions they preferred to take no active part in the study class at which so many students gathered. After a long period of regular attendance, a protracted absence was noted; then they returned for a single session, at the close of which they seemed decidedly bored. To fellow-students they remarked how unnecessary and tiresome it seemed, to give so much time and attention to the Three Fundamental Propositions of the *Secret Doctrine.* They wanted more advanced work, they said.

They never returned. When last heard of they were attending the lectures of a "very advanced" person whose photograph was much before the public eye, and whose mysterious and wonderful ways and sayings were on the tongues of more than one would-be "occultist" hovering on the fringes of the theosophical ranks. "Why, but he lectures on the *Secret Doctrine,* and sends his students to the writings of H. P. Blavatsky!" was the astonished protest of these pseudo-theosophists, when a lifted eyebrow greeted their extravagant encomiums of this New Messiah.

Many are those who do not realize that honest names are "traded in" and have been thus used by priest and personal leader down the centuries. Many are those who do not know enough Theosophy to be able to see the difference between the stern, mind-stimulating and soul-satisfying philosophy of H.P.B. and "Rosicrucianism," "New Thought," "Christian Science" and "Hatha Yoga," intermixed with glibly mouthed theosophical phrases.

Many cultivated or merely sophisticated people find it exceedinglly hard and wearisome to go to school again. That is why the spread of Theosophy, as such, among the "cultured classes" has been so difficult. They are willing to examine fundamental ideas briefly, but after this passing consideration, believing they have already grasped them, such minds rebel at steady drill and concentration; they want to move on to matters that are more "advanced," more "interesting." Quick thinkers are not necessarily deep thinkers, but quick thinking is typical of the modern, "educated," agile and superficial American. He has never been trained, or trained himself, to do much more than "cerebrate"—it can hardly be called *thinking.* The result is that he really *knows* very little. He has an astonishingly wide variety of information and misinformation, and feels himself qualified to pass judgment upon anyone or anything.

He has also, as a result of this "butterfly mind," the actual dread of good, solid mental application—he "just can't do it; life is too short" and he is off with a view-halloo for something new!

It is perfectly natural, then, that the successful promulgation of genuine Theosophy, a philosophy which calls upon the noblest and highest in head and heart that human-kind can summon, has been largely confined to the "common people." Personalities, paper-thin theosophical adaptations, colorful sacerdotalism and absurd "occultism" masquerading under the generic term "theosophy" have attracted thousands of persons who suffer from the modern disease of *sophistico-educationalis*. Pure Theosophy has been pronounced "too deep" by such as these. Its learners and supporters are for the most part among the humbly-circumstanced and humble-minded who, being obliged to *dwell* on the eternal verities in order to grasp them at all, have thus been able to assimilate them to some extent and at last *discover*—for it is a real discovery—their surpassing importance and profound implications.

What student is so bold as to be willing to admit that he now knows what the Master called the "rudimental elements," and H. P. Blavatsky set forth as the "Three Fundamental Propositions of the *Secret Doctrine*"?

Many believe they know the First one, being able to repeat the words and viewing with horror the current idea of a personal god which they themselves entertained with equanimity not so long ago. Yet the attitude of personal worship they assume towards the Masters, for example, or towards H.P.B. herself or her works, or even towards some well-loved fellow-student who has helped them and whom they view as "teacher," evidences the personal god complex from which they still suffer unaware. Other students, having at last abandoned this false position, still busily engage themselves in telling their fellow-students, friends, relatives—and anybody else who will listen—what they ought to do, laying down "edicts" with all the sincerity and earnestness of a veritable Jehovah. Still others accept "authorities" in science, art, education, politics, business—another personal god illusion. Students will never *know* the First Fundamental in any realizing sense, except as the entire outlook on life in every phase as it presents itself—every hour and moment of every day—is permeated with a deep and penetrating sense of the oneness of Life, and that it *is* Life they are viewing, mirrored and expressed in every being, and in themselves.

The reign of Law in every thing and every circumstance which the Second Fundamental sets forth is admitted and asserted by every student, even by those who do no more than glance through the words in which the proposition is couched. It appears so "easy"; yet throughout the theosophical area students are seeking conditions,

inveighing against environment, complaining against the outcome of events, abandoning natural and immediate fields of duty to adopt another, trying to reap where they have not sown. Can it be affirmed that they *know* the Second Fundamental? Strange uses of the word "Karma" arise in student discussions: "good karma" and "bad karma," "my karma" and "thy karma," "past karma" and "future karma"—betraying most hazy conceptions of a universal teaching. In fact Karma is a sort of "personal god" to many students—an outside force; they would indignantly repudiate the idea were it presented to them baldly, but their point of view, unconsciously revealed, indicates unerringly their position.

Again, a true understanding of Reincarnation, an application of the Second Fundamental, is rare. Students gravely assert "the personality never reincarnates," and then go on to talk of the doctrine in such terms as imply the opposite. Practically speaking, all assertions as to memory of past lives are due, where sincere, to the false notion—usually held unaware—that the personality does reincarnate. Furthermore, very few persons indeed can be said to know correctly the Theosophical teachings in regard to Reincarnation even in an intellectual sense, not to speak of having a realizing sense of them.

And the Third Fundamental! What student fully understands the Theosophical teachings of evolution? Who feels sure of himself on Rounds and Races? What of the "lighting up of Manas"? Who grasps the implications of such phrases as "natural impulse," "the cycle of necessity," "universal over-soul," "reincarnations and metempsychoses"? All of these appear in the wonderful, synsethizing Third Fundamental—which rests upon an understanding of the Second, with both Third and Second but aspects of the First.

The glorious web of the close-knit, self-proving garment of the philosophy—every sparkling gem in its wondrous pattern, every ornament of spiritual beauty and brilliance which blazes in its lustrous folds—as well as the body of the Heavenly Man within, depends for its validity and understanding upon a grasp of the "rudimental elements." Without this, no garment or "seamless robe," no dweller therein, no "fundamental identity of every soul with the Universal Over-Soul"—and hence for the student, no "science of life," no "art of living."

The time-tested educational method of the ancient East was repetition—repetition of a single idea until its true inwardness was to some extent grasped. This is cogently expressed by a Teacher of our own day in the simple phrase, "Realization comes from dwelling upon the thing to be realized." The age-old record shows that the "educated" were many then, just as they are many today; but when one came forward and sincerely asked to be taught he was gently told, "You are conceited, vain of your learning and proud,

dear,"—and then, could he receive it, the deeper Wisdom was set forth: slowly, bit by bit—fundamentals first of all, by statement and by simple illustration out of the book of Nature. There was no hurry; for those Teachers knew that time is an illusion, and that the intutional grasp of the eternal verities, quick as light at its culmination, results only through the slow and almost imperceptible change in the character and point of view of the learner, as well as his mental content. The "spiritual knowledge" which "springs up spontaneously within" implies a gradual building up in the nature, a climbing of a great stretch of stairs before the rays of light from the beacon at the top can begin to shed uncolored illumination.

True methods of acquiring knowledge do not change, any more than the Knowledge itself does. Students of today who develop *patience,* and who will forsake the ephemeral to gradually build themselves over, in motive, in method, in heart, in character—such students may hope. "Those who desire to learn shall learn," is the promise; and such learning includes *all* learning, so the goal is worth every sacrifice.

Hidden within the "rudimental elements" of Arcane knowledge, then, is the sum of that knowledge: the order and number of unfoldment, and that which unfolds. They are the seeds from which springs the plant that develops slowly and gradually into the tree of wisdom, with its rich fruitage. This is "the Man-plant, called Saptaparna."

"Man, know thyself."

The Spiritually Dead

A high development of the intellectual faculties does not imply spiritual and true life. The presence in one of a highly developed human, intellectual soul (the fifth principle, or Manas), is quite compatible with the absence of Buddhi, or the spiritual soul. Unless the former evolves from and develops under the beneficent and vivifying rays of the latter, it will remain forever but a direct progeny of the terrestrial, lower principles, sterile in spiritual perceptions; a magnificent, luxurious sepulchre, full of the dry bones of decaying matter within. Many of our greatest scientists are but animate corpses—they have no spiritual sight because their spirits have left them, or, rather, cannot reach them. So we might go through all ages, examine all occupations, weigh all human attainments, and investigate all forms of society, and we would find these *spiritually dead* everywhere.—*H.P.B.*

GENESIS AND LIFE OF WORLDS

ASTRONOMY is usually classed with mathematics as an exact science, and indeed can predict planetary movements to a very close approximation; but it also has its speculative side, which sometimes merges imperceptibly with the mathematical. Thus many faulty hypotheses are erected upon mathematical bases, such as that of Laplace, which ruled cosmology for over a century, only to be just now discarded.

The nebular hypothesis postulated the cosmic path of evolution as a continual descent to a true Naraka—a "cold Hell"—to borrow a phrase from Buddhism. Stars and planets condensed from fiery nebulae and were steadily tending toward an ultimate frozen death, their energies radiated into distant voids of the Universe. Prof. MacMillan (*Science,* August 7, 1925) shows how completely scientific thought has revolutionized itself within the last few years; and the nebular hypothesis, with the theory of a degenerating universe, is relegated to the "limbo of innocuous desuetude"—a consummation whose necessity was pointed out by H. P. Blavatsky in 1888.

The planetesimal hypothesis came nearer still to Theosophical teachings, and Prof. MacMillan's further elaboration of it has but one missing link. In the *Secret Doctrine* (Vol. I, 588, *et. seq.*), H. P. Blavatsky showed that there was no evidence to date of stars being generated from nebulae; stating that such was the case, however, though not in exactly the manner thought by science. Prof. MacMillan outlines the history of a planet from its beginning as a rudimentary body, which, growing by the addition of meteoric and nebular material, picked up from space, becomes heated by pressure. A certain mass having been reached, the planet finally becomes white-hot, as it approaches the sun stage, but may undergo great fluctuations in mass and brightness. He believes that the planets in the solar system tend to become suns and that the ultimate stage is a binary system. One of his most remarkable intuitive passages says:

> Let us imagine that a large volume of extra galactic space has become nebulous in the course of eons by the passage of radiant energy through it. It is penetrated by wandering stars, which we recognize within the galaxy as the runaway stars, that is to say, stars within the galaxy, but, on account of their high velocities, not permanent members of it. As the star gathers in the nebulosity and adds to its own mass, its velocity relative to the nebula is reduced, so that it is unable to escape the gravitative control of the nebula. In the course of time many stars will be caught in the same way, and we have the beginnings of a star cloud.

But it is obvious that what applies to a star cloud applies also to a solar system. Therefore he could hardly find himself at serious difference with the following:

The assertion that all the worlds (Stars, planets, etc.)—as soon as a nucleus of primordial substance in the *laya* (undifferentiated) state is informed by the freed principles, of a just *deceased* sidereal body—become first comets, and then Suns to cool down to inhabitable worlds, is a teaching as old as the Rishis. . . . It is only after losing its velocity, and hence its fiery tail, that the "Fiery Dragon" settles down into quiet and steady life as a regular respectable citizen of the sidereal family . . . what is there so impossible that a laya centre—a lump of cosmic protoplasm, homogeneous and latent, when suddenly animated or fired up—should rush from its bed in Space and whirl throughout the abysmal depths in order to strengthen its homogeneous organism by an accumulation and addition of differentiated elements? And why should not such a comet settle in life, live, and become an inhabited globe! (*Secret Doctrine,* 1888, I, 203-4.)

Note that this teaches a beginning as an uncontrolled and rudimentary planet—a growth into the Sun stage and finally a cooling and consolidation into a globe like our own. It is the same course that Prof. MacMillan thinks is followed by planetary bodies, only in slightly different order, for he says:

At times it will decline to the point of extinction; at other times it will pass over into the giant stage.

One of those "points of extinction" is the temporary planetary stage where human life is possible, preceded and followed by the Sun stage. Prof. MacMillan only errs by failing to guess at the immensely long and complicated history of every planet.

Behold Migmar, as in his crimson veils his "Eye" sweeps over slumbering Earth. Behold the fiery aura of the "Hand" of Lhagpa extended in protecting love over the heads of his ascetics. Both are now servants to Nyima left in his absence silent watchers in the night. Yet both in Kalpas past were bright Nyimas, and may in future "Days" again become two Suns. Such are the falls and rises of the Karmic Law in nature. *(The Voice of the Silence.)*

These rises and falls are not chance-governed. They are under law, like all other phenomena of the Universe, and follow regular cycles.

Prof. MacMillan clings to the planetismal hypothesis, which holds that the rudimentary planets originated from the Sun's mass, yet in the following passage, he almost reaches the true solution:

It permits us to see that in our physical laboratories and in our observations of nature we are merely watching the courses of the atoms as they are tossed about by the various forces which they encounter on their journey from their birthplace in the depths of space to the place of their extinction in the interior of some star.

For he believes that atoms are born in space in some unknown way as a re-manifestation of the radiant energy given off by all the stars, as taught by Theosophy since 1888. There is no necessity for believing that the planets originated from the Sun, and there are many facts against it. (Harry Fielding Reed, *American*

Journal of Science, July, 1924.) There is far more in and behind the genesis of an atom than meets the eye.

> Spirit begat force, and force matter; and thus the latent deity manifested itself as a creative energy. (*Isis Unveiled*, 1877, I, 428.)
>
> Heat (the Breath), attraction and repulsion—the three great factors of Motion—are the conditions under which all the members of all this primitive family are born, developed, and die, to be reborn after a "Night of Brahma," during which eternal matter relapses periodically into its primary undifferentiated state. The most attenuated gases can give no idea of its nature to the modern physicist. Centres of Forces at first, the invisible sparks of primordial atoms differentiate into molecules, and become Suns—passing gradually into objectivity—gaseous, radiant, cosmic, the one "Whirlwind" (or motion) finally giving the impulse to the form, and the initial motion, regulated and sustained by the never-resting Breaths—the Dhyan Chohans. (*S.D.* I, 103.)

It is still difficult for most scientists to consider the possibility of conscious life on other planets, even in our own solar system. Therefore Prof. MacMillan places himself in advance of the body of science with this belief:

> There is a corollary to such a universe as we have postulated that has a strong human appeal. Life is not a phenomenon peculiar to the earth . . . Elsewhere in an infinite universe there are other suitable abodes, infinitely many, with races of living beings upon them. Some of these races are young, some of them are vastly older than ours, more highly developed, much wiser. Such races existed before the earth was formed or even before the sun started upon its career as a star; after the earth and even after the sun has passed out of existence, other races of living beings elsewhere will be repeating with infinite variations the experiences which we are having upon the earth at the present time.

Except for Flammarion and a few other scientific radicals, the *Secret Doctrine* teaching in that regard has found no friends to date.

> *"Every world has its parent star and sister planet. Thus Earth is the adopted child and younger brother of Venus, but its inhabitants are of their own kind. . . . All sentient complete beings* (full septenary men or higher beings) *are furnished, in their beginnings, with forms and organisms in full harmony with the nature and state of the sphere they inhabit.*
>
> *"The Spheres of Being, or centres of life, which are isolated nuclei breeding their men and their animals, are numberless; not one has any resemblance to its sister-companion or to any other in its own special progeny."* (*S.D.* II, 33.)
>
> How, then . . . can *we* hope to speculate with profit on the nature of globes which, in the economy of nature, must needs belong to states of consciousness other and quite different from *any* which man experiences here? . . .
>
> Still the fact remains that most of the planets, as the stars beyond our system, are inhabited, . . . (*S.D.* II, 701.)

It is better to rest content with the three conclusions which M. C. Flammarion . . . formulates as rigorous and exact deductions from the known *facts* and laws of science.

I. The various forces which were active in the beginning of evolution gave birth to a great variety of beings on the several worlds; both in the organic and inorganic kingdoms.

II. The animated beings were constituted from the first according to forms and organisms in correlation with the physiological state of each inhabited globe.

III. The humanities of other worlds differ from us, as much in their inner organization as in their external physical type. (*S.D.* II, 707.)

The second fundamental of the *Secret Doctrine* teaches:

The Eternity of the Universe *in toto* as a boundless plane; periodically "the playground of numberless Universes incessantly manifesting and disappearing," called "the manifesting stars," and the "sparks of Eternity." "The Eternity of the Pilgrim" is like a wink of the Eye of Self-Existence (Book of Dzyan). "The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux." (*S.D.* I, 16. Proem.)

"Atoms, living beings, stars and galaxies are permanent forms in the universe. It is the individuals only that come and go," echoes Professor MacMillan.

Forms forever come and go—Life remains. Continuity of causation is the golden thread upon which all manifestation hangs. Every event is the result of a prior and becomes in turn the parent of a later causal nexus. The complex mass of correlated energies called the "human being" can no more arise without an antecedent cause for every trait than can a stellar body appear fortuitously in space. Nothing comes from nothing. There are only transformations: transformations of matter, transformations of energy, transformations of Soul. Perceptive Power—known to us as Consciousness—is the eye of infinitude whose gaze, now clouded, now freely radiant, watches the fleeting shadow-show of the Universe throughout the circling Eternities, that Eye which sees itself reflected in the transient form of Man.

The Astral Light

The Astral Light, or *anima mundi,* is dual and bi-sexual. The male part of it is purely divine and spiritual; it is the *Wisdom;* while the female portion (the spiritus of the Nazarenes) is tainted, in one sense, with matter, and therefore is evil already. It is the life-principle of every living creature, and furnishes the astral soul, the fluidic *perisprit* to men, animals, fowls of the air, and everything living. Animals have only the germ of the highest immortal soul as a third principle. It will develop but through a series of countless evolutions; the doctrine of which evolution is contained in the kabalistic axiom: "A stone becomes a plant; a plant a beast; a beast a *man;* a man a *spirit;* and the spirit a god."—*Isis Unveiled.*

THE POWER OF ALTRUISM

TO THE student approaching the study of Theosophy, and particularly the study of the *Secret Doctrine,* for the first time, one fact stands out as unique in his experience: the *Secret Doctrine* is not as other books; he can not approach it as he has been able to approach other books. Although he may recognize at a glance that it is veritably a "mine" of information, he soon discovers that the treasures therein contained can not be possessed by the simple process of "digging" for them and bringing them to the surface. The elusive character of its information first puzzles him, then baffles him, until it is finally borne in upon him that the giving of information, as such, is not the primary purpose of the *Secret Doctrine.* He begins to realize that information on all sorts of topics may be a very dangerous thing, from the occult point of view, unless the motive for gaining that information be very clearly defined: which explains satisfactorily to him the reason for the elusive quality of the book, throws light upon its peculiar and puzzling construction, and gradually brings him to admit the self-evident fact that *information* comes from the *Secret Doctrine* as only a secondary thing.

Further, the student begins to see that the *Secret Doctrine* can not be understood unless he develops a peculiar and particular faculty, which he sets to work to develop by persistent and continuous study. But he finds that even persistent and continuous study fails to develop the faculty which he so desires and needs. Then, looking deeper for the cause of his failure, he finds that something else is necessary, a something that lies at the very root of the faculty and without which the faculty is powerless to develop. This thing he finds to be *will-force,* that motor-power by which the faculty will gain the impetus to unfold, by which the secrets of the "immemorial record" will be opened up to him. But how may this will-force be awakened; by what process may the faculty receive that impetus to sprout and bud and come to fruition?

In observing his fellow-students, he reaches the conclusion that those who come to Theosophy may be divided into two distinct classes, each actuated by different motives, each approaching the study of Theosophy from a different angle.

The first class comes to Theosophy primarily for the purpose of self-growth—to "develop," along intellectual and spiritual lines; they want certain powers for themselves. But as they advance with their study, they become aware of the fact that spiritual growth is not possible without service of the human race, and so, they come at last to serve.

The second class comes to Theosophy, not with the idea of self-development, not for the growth of their own powers and capacities, but first and foremost for the purpose of service, for the purpose of disseminating knowledge which will help the race to become better spiritually, morally, and intellectually. This class, in its turn, finds out that spiritual service of the human race is not possible without knowledge. Then they turn to study as the means whereby they may serve more efficiently.

In the second class are to be found those individuals whose work will count most to the cause of Theosophy. In them, underlying the motive that brings them to Theosophy, is to be found that motor-power of will-force which lies at the very root of the capacity for service. Will-power, as creative energizing force, *does not express itself on any plane lower than that of impersonal altruism.* Only where impersonal altruism exists as a motive, is to be found the energizing will-power. The moment Will descends from the plane of Altruism, the moment it garbs itself in the robes of intellect or emotion, it loses its impersonal characteristics and becomes something else—it may be patriotism, it may be ecstasy, it may be the creative mood of the artist or the genius, it may be the intense concentration of the philosopher, but it is not the *Spiritual Will.*

Crookes' table of vibrations affords an analogy: Our sense of sight is a matter of so many vibrations which touch human consciousness; hearing, smell, and touch are the contacts of other rates of vibration. But in this table are tremendous gaps. Certain of these gaps we might say are filled up by the creations of the emotional power; when aspirations begin to show forth, other gaps are filled up; but the very highest "sense" of all, human *Altruism,* is responded to by that vibration which we call Will-force. So, the *Secret Doctrine,* intended to draw forth in its students the higher faculty by which it may be comprehended, demands the use of Will-power along the lines of altruism, along the line of spiritual service to the race.

How does spiritual service of the race show itself? How can the ordinary man of the world begin to practise the Higher Altruism? It is expressed on this plane of action through the aspect of *Sacrifice,* that sort of sacrifice discussed in the third and fourth Discourses of the *Gita,* not only for beings in the human kingdom, but for the whole of Nature.

The marks of Sacrifice, or physical plane manifestation of the Higher Altruism, are: First and foremost, *Justice.* True Sacrifice demands a sense of justice not only to others but to ourselves. The moment that sacrifice is uncalled-for, the moment that injustice appears, then is no longer Sacrifice. The two statements that "Rigid Justice rules the world" and "At the foundation of the world is

Sacrifice" are often considered contradictory, while the truth is that they are synonomous. Without Justice, Sacrifice in the true sense is impossible.

A particular and definite mode of action necessarily accompanies a particular and definite kind of sacrifice; this action, in sacrifice for Theosophy, is the *propagation of ideas,* by the dissemination of those things which are known. The true genesis of Will-power is the plane of the purest altruism, or, to put it in another way, Will proceeds down from the plane of purest altruism to the plane of everyday action.

When we begin to propagate the Theosophical concepts with which we are already familiar, using the proper discrimination and being sure that we are just to others and to ourselves, we shall find that we are beginning to sacrifice ourselves for others. The pouring out of ourselves for our brother-man will energize us with that Will-power lying behind the faculty of comprehension, which enables us to gain for ourselves more profound knowledge, to be again propagated. The "Ever-Becoming" shows itself in still another light. *For whoever with deliberation commences to propagate Theosophical ideas begins to energize himself for the Service of the Race.* His growing energization develops in him an ever-expanding Will-power, which in its turn enables him to contact and act upon the plane of Pure Altruism, the highest plane comprehensible to man.

The failure of the man of science, of the philosopher, or of the artist to reach the plane of pure altruism is due primarily to his objective, to the purpose for which he seeks knowledge. To the scientific or philosophic student, knowledge for the sake of knowledge is his aim, to the artist "Art for Art's sake," and such knowledge as is gained is made use of for the advancement or the expansion of the senses, the emotions, and the mind. Therefore, their altruism is limited. On the other hand, the student of Theosophy seeks his knowledge not for the sake of knowledge, not for the sake of his own growth, but for the spiritual betterment of the race of which he is a part. Therefore, his altruism and its field of action is unlimited; by it, he begins to generate forces that are spiritual, and begins the destruction of human misery and suffering which H.P.B. tells us will last till:

> . . . man's spiritual intuitions are fully opened, which will not happen before we fairly cast off our thick coats of matter; until we begin acting from *within*, instead of ever following impulses from *without*. . . . (*S.D.* 1:644)

This moving from *within,*—this is the faculty which the study of Theosophy demands of us. The faculty can not come into action unless we begin to practise Altruism, unless we begin to live the truths of Theosophy and to teach only as we live.

AMONG FRIENDS

CAPTAIN BLUNT returned from a tour of duty on the correspondence at the office with a glow of amusement shining through his sombre exterior, like unto the glow cast forth on a cold winter's eve by a rusty stove heated to redness. Mr. Browser investigated the unwonted phenomenon after dinner. Said he:

"Something has stirred the gloomy Captain into unusual hilarity. What has upset you, old man?"

"The most glorious example," grinned the Captain, "of cast-iron, brass-trimmed cheek it has ever been my fortune to encounter. Here's a fellow—'secretary' to some psychic with a new 'revelation' —who takes the liberty of suggesting that we invite his principal to speak at the Lodge."

"Oh, who is he?" asked Mrs. Crystal, interestedly.

"Mr.———, a 'noted traveler and scientist,' who has another 'revelation' from some 'Central American Master.' Says he 'feels that it is above all among Theosophists that he will find true sympathy and support for his mission'."

"In other words," growled the Doctor, "he is looking for the 'pickings'."

Mrs. Crystal frowned—she is very "tolerant."

"Does he give any details, Captain?"

"Oh, the usual stage setting—a traveler 'seeking knowledge for its own sake' and 'doing good wherever he finds the opportunity', attracts the attention of a mysterious personage, who selects him for 'a spiritual mission to the civilized peoples of the world'. It is all dressed up with the usual trimmings—strange beings of lofty grandeur, trances and spiritual revelations, and all the rest of it. There is really a painful lack of originality in all these things."

"But how can you know they are all false?" asked Mrs. Crystal. "There are so many people striving after spiritual light in the world, and so many teachers and exponents of the spiritual life. How is anyone to know the true from the false? They all say the same things."

Here the Judge entered the conversation. "I should say," said he, "that the best safeguard was a little *real* clairvoyance and a working knowledge of practical occultism."

"But, Judge," gasped Mrs. Crystal, "If there is anything you have impressed upon me, it is the dangers and delusions of 'clairvoyance' and 'practical occultism'."

The Judge smiled. "Words always mean the same thing except on the occasions when they do not. True clairvoyance is *clear-seeing*. Its best manifestation is the ability to see through the

emanations which smother and stupefy our brains, and to perceive behind them the true spiritual currents of life and consciousness, which have nothing to do with human selfishness nor with human personal desires and ambitions. If these fundamental facts are seen in their true importance, the deeds, the words, and the claims of men can always be matched up with them; and if the coloring is different, then the deeds, the words, or the claims are necessarily 'off-color.' 'Practical occultism' in its truest sense means the application of these fundamental principles to the practical judgments of life."

"Simple, isn't it?" said Mother.

"Oh, very," said the Captain. "So simple that it goes over everyone's heads. The average 'shopper' who goes the rounds of 'psychology,' 'metaphysics,' 'occultism,' and the rest, is looking for knowledge deep and complex; when a self-styled 'spiritual teacher' advertises his name full page width, spreading his more or less handsome features over half the said page, and then 'teaches' modesty, self-effacement, and unselfishness, no one seems able to understand that there must be something wrong. When a so-called 'exponent' of Theosophy devotes chapter after chapter of a publication to gossip about his or her noble personality, at the same time pretending to teach a philosophy whose very keynote is *impersonality*, no one sees the contradiction."

"Captain," said Mr. Browser, "for nearly two decades I have watched the coming and the going of 'seers' and 'revelations,' and never a one of them but branded himself and his doctrine most unmistakably. How many disillusioned and disgusted mortals, how many bitter disappointments, how much financial loss, and worst of all, how many aspiring, but selfish souls turned away from the true path for this incarnation? Who knows? And yet the criterion is so infinitely simple."

"Infinitely simple?" said the Captain. "Infinitely difficult for the mass of men."

"The point I wish to make is, that while not all those who are deluded to their ultimate injury are thoroughly selfish, they do allow the purely personal and purely selfish element to crystalize their unformed spiritual aspirations into molds of selfishness. It is the appeal to *self* in every one of the frauds and charlatans which entices the victims. In every bogus revelation and its results, the same lesson can be found. But people who are eternally 'shopping'—people so 'broad-minded' that they cannot concentrate on any one line of spiritual effort, people who are forever running after new prophets—and profits—they never seem to learn the lesson."

"It seems to me," said Mother, "that there is a side of this none of you have mentioned. Most of the unstable 'seekers' take

the position that there are innumerable avenues to the truth, and innumerable 'spiritual teachers.' Is the order of nature like that? Is not the true avenue to knowledge by way of synthesis, the true road to brotherhood that of co-ordinated and concerted effort? Does not the true flow of redemptorist power into the darkness of the race mind have to be through unity of aim, purpose and teaching? Again and again we see Theosophical students led off and distracted by a momentary interest in some new psychic excitement. They confuse issues, sadly mix up the ideas of inquirers, and often drift out of altruistic work entirely. And in the meantime, even if one granted that there was 'something in' their temporary attraction, they have accomplished nothing except a waste of time and money: none of these fads has ever been known to have a permanent effect, or to produce any constructive change of direction in the minds of even a few."

"Well, Mother," concluded the Judge, "to put it all succinctly: behind the spiritual evolution of humanity and of all other beings stand the Masters of Wisdom, who have the whole of nature for Their object. If that Object is to be achieved it stands to reason They are the spiritual embodiment of the economy of nature, or the conservation of energy. All power is practicable only by compression—concentration of effort—in a single direction, through a single channel. The faith that moves mountains is the tension of fixed thought, the flow of Will in a given line. 'The Will of the Masters is *one*.' It is either that or 'the myriad desires which arise in the heart'—the multiplicity of well-meant but misguided efforts, of which human history is so full."

"I wonder now," remarked the Captain, "what would be the effect of publishing the opinion that there can be but one true line of effort in the world, and that all others, however sincere and well-intended, are at best but tangential and elliptical?"

"You would instantly be branded 'sectarian' and 'narrow' by the public and by many of your own associates, Captain," declared our Doctor.

The mild Browser ventured the familiar quotation, "The ancient, constant and eternal Doctrine," and added, on his own account, "It seems to me every Messenger of the Lodge of Masters has made plain that spiritual evolution is a 'straight and narrow' path. Those who say 'narrow' forget the 'straight'."

CIVILIZED SAVAGERY

WITH few exceptions the nations and races of Europe and the Orient are rapidly accepting the modern educational and scientific methods of the younger races as representing the very apex of progress and enlightenment. An almost unanimous belief is prevalent that the civilized man of today has attained to such a high degree of mental and moral culture that he can in no way be compared with the ignorant and cruel savage of this or former times. It would be an interesting and profitable study to try to ascertain just what the learned gentlemen and gentlewomen of the present understand by the words "civilization," "culture," and "morality." Does the word "civilization" convey only the idea of an intensive growth of material luxuries, a great variety of amusements, a great army and navy, more powerful and deadly instruments of destruction? Does "culture" mean only a veneer of courtesy and social polish? Does "education" mean a cramming of great numbers of unrelated, and therefore, undigested facts; a quickening of the lower mental faculties whereby a greater sensuous and sensual enjoyment of life may be had? Does "morality" mean only an outer appearance of virtue and upright conduct? Whatever the definitions given to these terms, if they were stripped of all high sounding embellishments, and people were to consider alone the fundamental ideas upon which they base their actions, it might be found that even the pre-historic savages, while not having attained to as high a degree of "refined animalism," yet acted habitually and naturally from a far truer moral basis.

Ideas as to what constitutes morality may, and do, vary greatly, but most people will concede that morality relates primarily to the individual's inner attitude towards the life which surrounds him, all his actions mental and physical being dictated and controlled by this inner attitude. Whether this attitude is moral or immoral, that is, selfless and beneficent, or selfish and separative, is determined by the fundamental ideas which the man holds in regard to the nature and purpose of life.

To ignore temporarily "man's inhumanity to man," and the many glaring social evils which exist on every hand, we need only consider a few of the outer evidences of man's attitude towards the lower kingdoms, in order to determine his moral status. Is it considered moral to accept an almost inestimable boon from weaker and less intelligent beings and then abuse and torture them? Is it an indication of moral integrity to inoculate ignorant victims with the deadly virus of diseases for which man is alone responsible, and which are the direct result of his vices? Is it a mark of education and knowledge on the part of our "learned men," or is it an

evidence of total ignorance of the Law of Life, that they can see no connection between all this and the many blights and diseases of plant and animal life? No sooner do scientists discover an animal which is invulnerable to human diseases, such as the goat, for instance, than they employ every means in their power to invade its immunity. They can not, or will not, see any connection between man's immoral attitude towards Life, and the many catastrophies of every description which beset him on all sides. Yet these are but the visible reactions of nature to the poisons with which man inoculates her.

Man as an embodied being is entirely dependent upon the lower kingdoms. He clothes himself with them, walks upon and devours them. Not a portion of his nature that is not composed of, and sustained by the elemental beings of various degrees of intelligence. Strange aberration of the human mind to think that man may prosper by violating the laws of their well-being! Not a pre-historic ruin, when cleared of the debris of centuries, that does not yield convincing proofs that the "poor ignorant savages" who once inhabited those long lost cities, had a truer understanding of man's duty to the life embodied in lower forms, and maintained a more moral attitude towards it than does modern man. But the "age of superstition" has passed, and the few individuals among the older races who still believe that man's welfare is contingent upon his consideration for, and propitiation of, the elemental lives in nature, are regarded as ignoramuses.

It should be clear that no true system of education or culture can exist which is not based upon, and rooted in, the highest morality. Do the present methods used in training those who will be the builders of our future civilization conform to this standard? Great are the wonders which modern education is expected to achieve. It is thought that the curse of ignorance and superstition will soon be reduced to a minimum. Schools—more schools—is the demand heard on every hand. If told that the methods being employed in the public schools and colleges are based upon the grossest ignorance and immorality, are in short conducive to "civilized savagery," the exponents of modern education would feel outraged and insulted. However, one illustration should give them food for thought. In countless public schools supposedly devoted to the training and development of the highest mental and moral qualities in the young, dissection and vivisection of the dead and living bodies of frogs, lizards, cats, etc., are regularly practised. Is this a method by means of which sympathy, consideration and reverence for all forms of life may be inculcated in the young? Is the attempt to ascertain the exact location and their reaction to pain, of muscles, nerves and organs in a bleeding, quivering little body, an

elevating and ennobling method of instruction? Is the moral tone of the youth raised or lowered by witnessing such spectacles?

We have only to look about us in order to find convincing answers to the above questions. In fact the evidences of the corrosive and coarsening effects of such training on the moral natures of the youth of today are too numerous and too self-evident to require enumeration. Can it be that the carefully planned and revolting crimes being committed by so many "highly educated" youths are some of the fruits from the much lauded tree of modern education? Does the wholesale slaughter by "our best people" of deer, birds, and many other highly organized forms of life, for no other purpose than the pleasure to be derived from such "sport," have anything to do with it? Is all this due to blood-thirsty tendencies inherited from savage ancestors, or is it due, in part at least, to the total lack of any true moral education? Is it possible that a truly cultured man or woman would derive *pleasure* from slaughtering innocent and helpless creatures? The savage kills because he must eat, and because it is his natural means of sustenance, but the big-game hunters, the owners of game-preserves and their distinguished guests, are impelled by no such necessity. Yet these same men and women coming gory from the kill are regarded as *gentle*men and *gentle*women, paragons of all the virtues, fit examples to emulate! It may be argued that it is only a small minority of the population of any country who engage in such pastimes. Granted, but do those lower in the social and financial scale refrain because of any exalted moral qualities or from lack of opportunity?

The argument is constantly being advanced by educators, scientists, and medical practitioners alike, that dissection, vivisection, inoculation, etc., are the only means by which knowledge concerning the life in lower forms may be acquired. But is this argument basically sound? Relying on such a postulate, why is it not perfectly legitimate to practise on idiots, deaf mutes, and insane people? They cannot protest, and are more helpless than are normal persons, so should be easy prey! Why not vivisect brother, sister, wife, husband or friend with the object of bringing ourselves in closer rapport with them, thereby acquiring a more intimate knowledge of their lives? Does this sound absurd? It is absurd, but no more so than to imagine we can ever obtain any useful knowledge concerning the life in the lower kingdoms by dissecting and vivisecting the forms in which it dwells. As a matter of fact, vivisection transferred to another plane, and dignified by high sounding names, *is* being practised upon great numbers of people daily. All the experiments being conducted by exponents of modern psychology, psycho-analysis, hypnotism, mental suggestion, etc., are nothing more nor less than mental, moral and emotional vivisection. However, the effects upon both practitioners and subjects are far more

injurious than would be any physical mutilation, because they reach into and affect departments of man's nature composed of finer and more sensitive states of substance.

How did the ancient Sages acquire a knowledge of the anatomy of human and animal forms down to the most minute details? In what manner and by what means did they acquire a thorough knowledge of the circulatory system centuries before it is said to have been discovered by Harvey? Was it by dissecting dead bodies or vivisecting living ones? We think not! How did they familiarize themselves with the curative or poisonous properties of every herb and plant in nature? Was it by inoculating helpless human and animal victims and observing the results? Again, we think not. By them, all such practices were regarded as either a conscious or unconscious dabbling in the black arts. Beginning, as all such methods do, with the violation of the most fundamental and sacred of nature's laws, that of Universal Brotherhood, they can lead only to the acquirement of that kind of knowledge which even St. James recognized as "earthly, sensual and devilish," a knowledge which is directly opposed to that Divine Wisdom which he further states "is from above," and "is pure, peaceable, gentle, full of mercy and good fruits." (III-15) Which of these statements more accurately describes the scientific knowledge of today?

There is a system of *true education,* by means of which an intimate knowledge of the ultimate essence of everything in nature may be acquired. It is ancient, constant, eternal and unchanging. It has been known and practised by some since man was man. It is known and taught today by the Adepts in Life and knowledge, and is pursued with reverence and deep devotion by Their pupils throughout the world. Not by violence and cruelty do They seek to force nature's secrets, knowing only too well the futility of such an approach. Seeing but One Essence in all things, and living in conscious unity and harmony with the One Life in all its disguises, there exists no veil in all nature which excludes aught from Their compassionate gaze and helping hands.

Some day proud Western science must acknowledge its own defeat, and must bow before a system that was ancient before the Sphinx and the pyramids were formed. In fact those noble edifices embody in imperishable stone the records and basic concepts of the divine and mighty art—lost to the world for a time as the cyclic wheel turns round, but now once again presented in Theosophy, and available to all who seek a remedy for the ills of a civilization which is spiritually, mentally and morally diseased.

A DIALOGUE ON SACRIFICE

THE MOTHER: O Sage, I seek enlightenment. I would know what is the law of Sacrifice.

The Sage: It is a law that fills the whole of life. But, thou needst to hear no letter of that law; thy life is formulate of sacrifice.

The Mother: Indeed, I know not sacrifice. For my children five, no denial of my own desires is deprivation unto me. No service of them, cost me time, strength, or labor what it may, but gives me joy. Still—the days go by—the children grow as the springing flowers in sweet soil and sun,—but the perfume of them lacks; they look ever for brighter sun and richer soil, and forget the labors of the cultivation. Thus, then, I ponder—does my knowledge fail. Do I know all the law of sacrifice?

The Sage: Thy knowledge hath not failed thee, for that it brings fresh question to thy soul. Wouldst thou learn the great law in its fullness, thou must needs give up thy love-to-sacrifice. Sacrifice this dearer joy to thee for the better of thy children. It is in them the sacrificial fires await the kindling.

The Mother: How, then, O Sage, to light them? They are of fortunate family wherein no need for sacrifice appears to them.

The Sage: No one so fortunate in possessions of wealth in gold, or mind, or family, but finds the way of sacrifice before him ever. But, of little merit is the sacrifice of one possession unto another, of things external with unwilling mind. Real sacrifice is undisclosed, and useless any sacrifice soever, save as urge comes from the Inner, Unrevealed—which is not child nor mother nor babe nor man, but THAT, the Altar and the Sacrifice in every being. How couldst thou constrain thy children to thy will in this? How couldst thou expect obedience to the mere precept: "Sacrifice"? The Soul demands to see its own necessity.

The Mother: Is there not some first step in holy living might clear their Soul's bright vision, then?

The Sage: The first step toward noble sacrifice, even in the household life, is the covenant of participation. Thou hast made unto thy children all the endowment hitherto; they, unknowing, have sacrificed their right to serve and share the sacrifice. Make engagement, then, together for participation—each one, a sharer in the common weal of Home, to give some time, some duty now given or performed by thee. Thou shouldst have thy just share. It is not even justice that renders less or more than justice to each one. Flinch not: each one at first may feel the irk of unaccustomed habitude, but in due establishment of the cycle, pleasure will arise, the bright face of duty will appear, the humble pride of well-assumed

responsibility. What was once a sacrifice will be to them, like yours, a joy.

The Mother: O truly, I would they might know that joy mine own unselfish selfishness has denied them. Why have I not seen before? I thought I was unselfish!

The Sage: The eyes of the virtuous are oft blinded by their very virtues. "Unselfish" is but one of opposites, while Selflessness regards not either, seeing clear between them. The selfless mother looks not to her children's wants, but to their needs. She looks not alone upon her children, but sees in hers all others for whom her sacrifice would be equal. In her own she sees members of a great universal Family, entrusted to her care, to learn through her their universal duties. And thus, her sacrifice is that of knowledge.

The Mother: O Sage, may I know more, that I may do unto the law of justice in the sacrifice!

"All Is Life"

Esoteric philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings. Life we look upon as "the one form of existence," manifesting in what is called matter; or, as in man, what, incorrectly separating them, we name Spirit, Soul and Matter. Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesized by Life, which pervades them all. The idea of universal life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of its liberation from anthropomorphic theology. Science, it is true, contents itself with tracing or postulating the signs of universal life, and has not yet been bold enough even to whisper "Anima Mundi!" The idea of "crystalline life," now familiar to science, would have been scouted half a century ago. Botanists are now searching for the nerves of plants; not that they suppose that plants can feel or think as animals do, but because they believe that some structure, bearing the same relation functionally to plant life that nerves bear to animal life, is necessary to explain vegetable growth and nutrition. It hardly seems possible that science can disguise from itself much longer, by the mere use of terms such as "force" and "energy," the fact that things that have life are living things, whether they be atoms or planets.—*Secret Doctrine.*

THEOSOPHY SCHOOL

Theosophy is not a belief or dogma formulated or invented by man, but is a knowledge of the laws which govern the evolution of the physical, astral, psychical, and intellectual constituents of nature and of man.

—*The Ocean of Theosophy.*

THEOSOPHY truly is—not a man made system of knowledge, but a code of Laws which are Nature-Laws. What is inherent in Nature is Truth. What is not inherent in Nature is not Truth. Theosophy is inherent in Nature. The greatest book of Theosophy is Nature, and we, as part of Nature, have the inherent Truth in us. We, as one fragment of Nature or Truth, are able to perceive and understand every other fragment or bit of Truth in proportion as we know ourselves as bits of it.

When we see a thing, that does not mean we understand it. When we read about the thing, still that does not mean that we therefore understand it. Because we think about that particular thing, it does not mean that we have understood. But when we use that power which is our Soul's power, that bit of Truth which we ourselves are, then the light of that Truth reveals or unfolds the Truth inherent in all other bits, objects, things, beings, people. Thus only do we understand. We have two great things to do—to recognize first that all Nature is Truth in its invisible aspect, as well as in its visible aspect. That which we taste, touch, smell, see, and hear is not the whole of it. The real meaning, the real import, the real Truth can only be perceived—not by the eyes of flesh, not by the eyes of the mind, not by the eyes of the moral nature—but by the single eye of the soul.

We see all things as matter when we see them with the eyes of the flesh. When we have the eye of the soul, we see all things as conscious living organisms. To the eye of flesh the table is a piece of wood that is not alive, but when we begin to see with the eye of the soul, it is composed of millions upon millions of intelligent lives, conscious. Our body is inert, inanimate, compared to the activities of the mind; our brain is more living than our hands, just as our eyes are more living than our skin—because some lives are more developed in certain ways than the others, in certain organs of the body more than in others. The life of the human body is more organised and developed than the life of the table. Ordinary people not understanding Theosophy, divide Nature, name it "dead matter" and "living matter": people who are alive, and people who are dead. *Everything* is living. Why do we not see that everything is living? Because we do not see with the single eye of Life. What is it that makes our body and brains alive? What makes our minds alive? It is the Soul. When we see the Living Soul which we are,

all things become living to us. To the Immortal Soul all things are alive and immortal.

So all the truth of Nature is inherent in Nature. What do the books, the philosophy, the teachings do for us? They draw our attention to it. We do not invent the truth that $2 \times 2 = 4$. We learn about it and then we learn it. Truth exists in Nature, has existed for millions upon millions of years. When we go to school we only rediscover the truth about $2 \times 2 = 4$, and so with all Great Truths. All Truths are inherent in Nature. We are discovering, uncovering, unfolding, and the unfolding process is the work of the soul. The soul is invisible to the eyes of the flesh; the soul is invisible to the eyes of the mind; the soul is invisible and unknown to our moral nature, likes and dislikes, pleasures and pains. But when we begin to assert ourselves as souls we know it as the Real thing in us. It has two qualities, divinity and immortality; the soul is immortal, always existing, always is, and because it is divine it shows forth its many qualities, unfolds its many virtues, gradually, steadily, bit by bit, becoming greater and greater, better and better, grander and more glorious with every existence.

Theosophy is the Science of the Soul, the Religion of the Soul, and the scientific religion or the religious science inherent in all Nature, universal and everywhere present. That is what we try to learn with the help of Those who have studied and mastered it, of those Masters who have codified, have made a catalogue of the Truths, how They found these Truths, what are the first Truths easier to be found, and the more difficult ones to be found later on. By Their help we hasten our work to know the Great Truths: first, the simple; then from the simple we go to the difficult, as in every science. And when all Truth is known, we do not remain an individual Self, but become the Universal Self—Universal Self is Truth everywhere. Once we become the Universal Self, we know all Truth. From the Individual to the Universal Self we go from that which is personal to that which is impersonal, from that which is a part, to that which is the whole. That is reaching Mukti, Nirvana, Salvation, Redemption, or whatever you like to call it—the condition of knowing ourselves as Universal Selves.

"THE THEOSOPHICAL MAHATMAS"

Rochester Branch of the Theosophical Society was the first established in the United States after the formation of the Parent body at New York City in 1875. It was organized in 1882 through the efforts of Mrs. J. W. Cables, who two years later began the publication of "The Occult Word," an intermittent sheet devoted to mysticism and occultism, as Mrs. Cables understood those subjects. This was two years prior to "The Path." Rochester was the birth-place of modern Spiritualism, New York State the source of Mormonism, and the ancient home of the "Six Nations" of the Iroquois confederacy. Perhaps like Ireland, here was a repository and storehouse of Atlantean magic, good and bad.

Mrs. Cables, a refined, frail and emotional woman was what would be called to-day a "psychic" or "sensitive." She was accustomed to go into trances and while in that state to deliver oracular utterances, to which she and others attached much the same values as Stainton Moses ("M. A. Oxon.") did to his "Imperator." Mrs. Cables attracted a good deal of attention among Christian mystics, spiritualists. In 1885 she enlisted the services of Mr. W. T. Brown, who had also drawn the interest of many members of the theosophical society, and the two conducted a kind of Mecca to which came many pilgrims more faithful to their psychic cravings than to the injunctions contained in such articles as "Chelas and Lay Chelas," "Mahatmas and Chelas," and similar instructions from the Masters of Wisdom through H.P.B.

"Poor Brown," as he was afterwards known among theosophists in an obituary way because of the pamphlet with that title written by Richard Harte in refutation of Mr. Brown's charges against H.P.B., had published at London in 1884, "under the authority of the London Lodge," a thin pamphlet entitled "Some experiences in India," a brief autobiography of his theosophical experiences. He recites that after graduating from the University of Glasgow he traveled for his health till in London he met Madame Gebhard, pupil of Eliphas Lévi, later to become friend of H.P.B. She introduced him to Mr. Sinnett. Mr. Brown joined the London Lodge and, aflame with interest in the Mahatmas, forthwith sailed to India where he proffered his life-long services to Col. Olcott "in the cause of the Mahatmas and humanity." While at Adyar Mr. Brown saw the portraits of the Mahatmas and received messages and other "signs" from Them. He joined Col. Olcott on a lecturing tour, after some very sage advice from the Colonel, which Mr. Brown quotes. On this tour Mr. Brown was visited by one of the Mahatmas both astrally and physically and received direct messages of warning and encouragement. Mr. Brown's pamphlet concludes:

> Having intimated . . . my desire to become a Chela . . . I presented myself on the evening of the 7th of January, 1884, for acceptance on probation.
>
> On that occasion I was warned of the difficulties of the road, which I desired to tread, but was assured that by a close adherence to truth, and trust in "My Master," all must turn out well.

How freely Mr. Brown translated his experiences and the advice given him is shown by the fact that he left India early in the summer of 1884 when

the Coulombs were beginning to show the teeth in their hydra-headed devotion, returned to Europe, wandered about for a year among the various camps of psychic nomads, finally drifting to America and to alliance with Mrs. Cables. A year later, in the September-October, 1886, number of "The Occult Word" Mrs. Cables and Mr. Brown published over their joint signature a defiance and a recantation entitled "The Theosophical Mahatmas." To this "manifesto," as H.P.B. called it, she herself replied in "The Path" for December, 1886, using the same title, "The Theosophical Mahatmas." "The quiet, intelligent young gentleman, a mystic by nature," to whom H.P.B. refers in her article, was none other than "Poor Brown" himself. H.P.B.'s article is not merely historical and prophetic: it is a warning and an instruction at the cross-roads of mediumship and adeptship to which must sooner or later come all inquiries and candidates for "the mysteries." On the left hand the broad and inviting road of phenomenal "progress" and "powers;" on the other the straight, steep and narrow Path of the Great Unknown. There have been many Mrs. Cables and many "Poor Browns" in the history of the race and of the Theosophical Movement of our times; many are those today within as well as outside of the numerous theosophical societies who are publishing to the ignorant and the unwary, albeit curious and interested, "the occult Word" which they no more know than did Mrs. Cables or "Poor Brown." Test these various exponents, test one's own inner motives and personal practice, by H.P.B.'s exposition and example, and none need be deceived by the enemy within or deluded by the enemy without. We reprint "The Theosophical Mahatmas" herewith.

IT IS with sincere and profound regret—though with no surprise, prepared as I am for years for such declarations—that I have read in the Rochester *Occult Word,* edited by Mrs. J. Cables, the devoted president of the T. S. of that place, her joint editorial with Mr. W. T. Brown. This sudden revulsion of feeling is perhaps quite natural in the lady, for she has never had the opportunities given her as Mr. Brown has; and her feeling when she writes that after "a great desire . . . to be put into communication with the Theosophical Mahatmas we (they) have come to the conclusion that it is useless to strain the psychical eyes toward the Himalayas . . ." is undeniably shared by many theosophists. Whether the complaints are justified, and also whether it is the "Mahatmas" or theosophists themselves who are to blame for it is a question that remains to be settled. It has been a pending case for several years and will have to be now decided, as the two complainants declare over their signatures that "we (they) need not run after Oriental Mystics, *who deny their ability to help us.*" The last sentence, in italics, has to be seriously examined. I ask the privilege to make a few remarks thereon.

To begin with, the tone of the whole article is that of a true *manifesto.* Condensed and weeded of its exuberance of Biblical expressions it comes to this paraphrastical declaration: "We have knocked at their door, and they have not answered us; we have prayed for bread, they have denied us even a stone." The charge is

quite serious; nevertheless, that it is neither just nor fair—is what I propose to show.

As I was the first in the United States to bring the existence of our Masters into publicity; and, having exposed the holy names of two members of a Brotherhood hitherto unknown to Europe and America, (save to a few mystics and Initiates of every age) yet sacred and revered throughout the East, and especially India, causing vulgar speculation and curiosity to grow around those blessed names, and finally leading to a public rebuke, I believe it my duty to contradict the fitness of the latter by explaining the whole situation, as I feel myself the chief culprit. It may do good to some, perchance, and will interest some others.

Let no one think withal, that I come out as a champion or a defender of those who most assuredly need no defense. What I intend, is to present simple *facts,* and let after this the situation be judged on its own merits. To the plain statement of our brothers and sisters that they have been "living on husks," "hunting after strange gods" without receiving admittance, I would ask in my turn, as plainly: "Are you sure of having knocked at the right door? Do you feel certain that you have not lost your way by *stopping so often on your journey at strange doors, behind which lie in wait the fiercest enemies of those you were searching for?*" Our MASTERS are not "a jealous god;" they are simply holy mortals, nevertheless, however, higher than any in this world, morally, intellectually and spiritually. However holy and advanced in the science of the Mysteries —they are still men, members of a Brotherhood, who are the first in it to show themselves subservient to its time-honored laws and rules. And one of the first rules in it demands that those who start on their journey *Eastward,* as candidates to the notice and favors of those who are the custodians of those Mysteries, should proceed by the straight road, without stopping on every sideway and path, seeking to join other "Masters" and professors often of the Left-Hand Science, that they should have confidence and show trust and patience, besides several other conditions to fulfill. Failing in all of this from first to last, what right has any man or woman to complain of the liability of the Masters to help them?

Truly "'The Dwellers of the threshold' are within!"

Once that a theosophist would become a candidate for either *chelaship* or favours, he must be aware of the mutual pledge, tacitly, if not formally offered and accepted between the two parties, and, *that such a pledge is sacred.* It is a bond of *seven* years of probation. If during that time, notwithstanding the many human shortcomings and mistakes of the candidate (save two which it is needless to specify in print) he remains throughout every temptation *true to the chosen Master,* or Masters, (in the case of *lay* candidates), and as faithful to the Society founded at their wish and under their

orders, then the theosophist will be initiated into————thenceforward allowed to communicate with his *guru* unreservedly, all his failings, save this one, as specified, may be overlooked: they belong to his future *Karma,* but are left for the present, to the discretion and judgment of the Master. He alone has the power of judging whether even during those long seven years the *chela* will be favoured regardless of his mistakes and sins, with occasional communications with, and from the guru. The latter thoroughly posted as to the causes and motives that led the candidate into sins of omission and commission is the only one to judge of the advisability or inadvisability of bestowing encouragement; as he alone is entitled to it, seeing that he is himself under the inexorable law of Karma, which no one from the Zulu savage up to the highest archangel can avoid—and that he has to assume the great responsibility of the causes created by himself.

Thus, the chief and the only indispensable condition required in the candidate or chela on probation, is simply unswerving fidelity to the chosen Master and his purposes. This is a condition *sine qua non;* not as I have said, on account of any jealous feeling, but simply because *the magnetic rapport between the two once broken, it becomes at each time doubly difficult to re-establish it again;* and that it is neither just nor fair, that the Masters should strain their powers for those whose future course and final desertion they very often can plainly foresee. Yet, how many of those, who, expecting as I would call it "favours by anticipation," and being disappointed, instead of humbly repeating *mea culpa,* tax the Masters with selfishness and injustice. They will deliberately break the thread of connection ten times in one year, and yet expect each time to be taken back on the old lines! I know of one theosophist—let him be nameless though it is hoped he will recognize himself—a quiet, intelligent young gentleman, a mystic by nature, who, in his ill advised enthusiasm and impatience, changed *Masters* and his ideas about half a dozen times in less than three years. First he offered himself, was accepted on probation and took the vow of chelaship; about a year later, he suddenly got the idea of getting married, though he had several proofs of the corporeal presence of his Master, and had several favours bestowed upon him. Projects of marriage failing, he sought "Masters" under other climes, and became an enthusiastic Rosicrucian; then he returned to theosophy as a Christian mystic; then again sought to enliven his austerities with a wife; then gave up the idea and turned a spiritualist. And now having applied once more "to be taken back as a chela" (I have his letter) and his Master remaining silent—he renounced him altogether, to seek in the words of the above manifesto—his old "Essenian Master and *to test the spirits* in his name."

The able and respected editor of the "Occult Word" and her Secretary are right, and have chosen the only true path in which with a very small dose of blind faith, they are sure to encounter no deceptions or disappointments. "It is pleasant for some of us," they say, "to obey the call of the 'Man of Sorrows' who will not turn any away, because they are unworthy or have not scored up a certain percentage of personal merit." How *do* they know? unless they accept the cynically awful and pernicious dogma of the Protestant Church, that teaches the forgiveness of the blackest crime, provided the murderer *believes sincerely* that the blood of his "Redeemer" has saved him at the last hour—what is it but *blind* unphilosophical faith? Emotionalism is *not* philosophy; and Buddha devoted his long self-sacrificing life to tear people away precisely from that *evil breeding* superstition. Why speak of Buddha then, in the same breath? The doctrine of salvation by *personal* merit, and *self* forgetfulness is the corner-stone of the teaching of the Lord Buddha. Both the writers may have and very likely they did—"hunt after *strange* gods;" but these *were not our* MASTERS. They have "denied Him thrice" and now propose "with bleeding feet and prostrate spirit" to "pray that He (Jesus) may take us (them) once more under his wing," etc. The "Nazarene Master" is sure to oblige them so far. Still they will be "living on *husks" plus* "blind faith." But in this they are the best judges, and no one has a right to meddle with their private beliefs in our Society; and heaven grant that they should not in their fresh disappointment turn our bitterest enemies one day.

Yet, to those Theosophists, who are displeased with the Society in general, no one has ever made to you any rash promises; least of all, has either the Society or its founders ever offered their "Masters" as a *chromo-premium* to the best behaved. For years every new member has been told that *he was promised nothing,* but had everything to expect only from his own personal merit. The theosophist is left free and untrammeled in his actions. Whenever displeased—*alia tentanda via est*—no harm in trying elsewhere; unless, indeed one has offered himself and decided to win the Masters' favors. To such especially, I now address myself and ask: Have you fulfilled *your* obligations and pledges? Have you, who would fain lay all the blame on the Society and the Masters—the latter the embodiment of charity, tolerance, justice and universal love—have you *led the life* requisite, and the conditions required from one who becomes a candidate? Let him who feels in his heart and conscience that he has,—that he has never once failed seriously, never doubted his Master's wisdom, never sought *other* Master or Masters in his impatience to become an Occultist with powers; and that he has never betrayed his theosophical duty in thought or deed,—let him, I say, rise and *protest.* He can do so fearlessly; there is no penalty

attached to it, and he will not even receive a reproach, let alone be excluded from the Society—the broadest and most liberal in its views, the most Catholic of all the Societies known or unknown. I am afraid my invitation will remain unanswered. During the eleven years of the existence of the Theosophical Society I have known, out of the seventy-two regularly accepted chelas on probation and the hundreds of *lay* candidates—only *three* who have not hitherto failed, and *one only* who had a full success. No one forces any one into chelaship; no promises are uttered, none except the mutual pledge between Master and the would-be-chela. Verily, verily, many are the called but few are chosen—or rather few who have the patience of going to the bitter end, if bitter we can call simple perseverance and singleness of purpose. And what about the Society, in general, outside of India. Who among the many thousands of members does *lead the life?* shall any one say because he is a strict vegetarian—*elephants and cows are that*—or happens to lead a celibate life, after a stormy youth in the opposite direction; or because he studies the *Bhagavat-Gita* or the "Yoga philosophy" *upside down*, that he is a theosophist *according to the Masters' hearts?* As it is not the cowl that makes the monk, so, no long hair with a poetical vacancy on the brow are sufficient to make of one a faithful follower of *divine Wisdom*. Look around you, and behold our UNIVERSAL Brotherhood so called! The Society founded to remedy the glaring evils of christianity, to shun bigotry and intolerance, *cant* and superstition and to cultivate real universal love extending even to the dumb brute, what has it become in Europe and America in these eleven years of trial? In one thing only we have succeeded to be considered higher than our Christian Brothers, who, according to Lawrence Oliphant's graphic expression "Kill one another for Brotherhood's sake and fight as devils for the love of God"—and this is that we have made away *with every dogma* and are now justly and wisely trying to make away with the last vestige of even nominal authority. But in every other respect we are as bad as they are: backbiting, slander, uncharitableness, criticism, incessant war-cry and ding of mutual rebukes that Christian Hell itself might be proud of! And all this, I suppose is the Masters' fault: THEY will not help those who help others on the way of salvation and liberation from selfishness—with kicks and scandals? Truly *we are* an example to the world, and fit companions for the holy ascetics of the snowy Range!

And now a few words more before I close. I will be asked: "And who are you to find fault with us? Are you, who claim nevertheless, communion with the Masters and receive daily favors from Them; Are you so holy, faultless, and so worthy?" To this I answer: I AM NOT. Imperfect and faulty is my nature; many and glaring are my shortcomings—and for this my Karma is heavier

than that of any other Theosophist. *It is*—and must be so—since for so many years I stand set in the pillory, a target for my enemies and some friends also. Yet I accept the *trial* cheerfully. Why? Because I know that I have, all my faults notwithstanding, Master's protection extended over me. And if I have it, the reason for it is simply this: for thirty-five years and more, ever since 1851 that I saw any Master *bodily* and personally for the first time, *I have never once denied or even doubted Him,* not even in thought. Never a reproach or a murmur against Him has escaped my lips, or entered even my brain for one instant under the heaviest trials. From the first I knew what I had to expect, for I was told that, which I have never ceased repeating to others: as soon as one steps on the Path leading to the *Ashrum* of the blessed Masters—the last and only custodians of primitive Wisdom and Truth—his Karma, instead of having to be distributed throughout his long life, falls upon him in a block and crushes him with its whole weight. He who believes in what he professes and in his Master, will stand it and come out of the trial victorious; he *who doubts,* the coward who fears to receive his just dues and tries to avoid justice being done—FAILS. He will not escape Karma just the same, but he will only lose that for which he has risked its untimely visits. This is why having been so constantly, so mercilessly slashed by my Karma using my enemies as unconscious weapons, that I have stood it all. I felt sure that Master would not permit that I should perish; that he would always appear at the *eleventh* hour—*and so he did.* Three times I was saved from death by Him, the last time almost against my will; when I went again into the cold, wicked world out of love for Him, who has taught me what I know and made me what I am. Therefore, I do His work and bidding, and this is what has given me the lion's strength to support shocks—physical and mental, one of which would have killed any theosophist who would go on doubting of the mighty protection. Unswerving devotion to Him who embodies the duty traced for me, and belief in the Wisdom—collectively, of that grand, mysterious, yet actual Brotherhood of holy men—is my only merit, and the cause of my success in Occult philosophy. And now repeating after the *Paraguru*—my Master's MASTER—the words He had sent as a message to those who wanted to make of the Society a "miracle club" instead of a Brotherhood of Peace, Love and mutual assistance—"Perish rather, the Theosophical Society and its hapless Founders," I say perish their twelve years' labour and their very lives rather than that I should see what I do to-day: theosophists, outvying political "rings" in their search for personal power and authority; theosophists slandering and criticizing each other as two rival Christian sects might do; finally theosophists refusing to *lead the life* and then criticizing and throwing slurs on the grandest and noblest of men, because tied by their wise laws—hoary

with age and based on an experience of human nature milleniums old—those Masters refuse to interfere with Karma and to play second fiddle to every theosophist who calls upon Them and whether he deserves it or not.

Unless radical reforms in our American and European Societies are speedily resorted to—I fear that before long there will remain but one centre of Theosophical Societies and Theosophy in the whole world—namely, in India; on that country I call all the blessings of my heart. All my love and aspirations belong to my beloved brothers, the Sons of old Aryavarta—the Mother-land of my MASTER. —H. P. BLAVATSKY.

TRUTH FOR ITS OWN SAKE

Tell the public that now, even as of old, the genuine and sincere observer of life and its underlying phenomena, the intelligent co-worker with nature, may, by becoming an expert in her mysteries thereby become a "wise" man, in the terrestrial sense of the word, but that never will a *materialist* wrench from nature any secret on a higher plane—and you will be laughed to scorn. Add, that no "wisdom from above" descends on any one save on the *sine quâ non* condition of leaving at the threshold of the Occult every atom of selfishness, or desire for personal ends and benefit—and you will be speedily declared by your audience a candidate for the lunatic asylum. Nevertheless, this is an old, very old truism. Nature gives up her innermost secrets and imparts *true wisdom* only to him, who seeks truth for its own sake, and who craves for knowledge in order to confer benefits on others, not on his own unimportant personality. And, as it is precisely to this *personal benefit* that nearly every candidate for adeptship and magic looks, and that few are they, who consent to learn at such a heavy price and so small a benefit for themselves in prospect—the really wise Occultists become with every century fewer and rarer. How many are there, indeed, who would not prefer the will-o'-the-wisp of even passing fame to the steady and ever-growing light of eternal, *divine* knowledge, if the latter has to remain, for all but oneself—a light under the bushel?—*H.P.B.*

LOSS OF THE SOUL*

Question—How can a soul be lost?

Answer—A great deal depends here upon the emphasis to be put on these words. If upon the word "how," then the process of loss is desired to be explained; if upon the word "can," or the rest of the question, then there is an implied doubt as to the possibility of loss of soul. I do not know which question this is intended to be.

If we consider the matter from the Buddhist side, we may briefly sum it up. The soul is a composite thing (or entity), and therefore not necessarily permanent. Hence it may be destroyed. It is that which has in it the potentiality of immortality. To put it another way: There are body, soul, spirit. Of these three, spirit alone is immortal. Body we know is quickly proved to be impermanent and destructible. Soul is that which lying between body and spirit is the connecting bond. If the course of our many lives be persistently wicked, then at last the soul no longer can remain as such but is resolved into its original elements, becomes a part of unconscious nature, to coin a phrase, and no longer acts as the connecting bond. Now the very question raised implies that it is really spirit which causes it to be asked, for it cannot be body that loses soul nor soul that loses itself. This is approaching a great mystery which I am not capable of dealing with. All one can say is that the Monad—spirit—for its own purposes selects this connecting bond called soul, giving it thereby the chance to become consciously joined with spirit. If soul refuses to so join, there occurs what is called "loss of soul."

This soul so selected by spirit—I omit the article "the," since Spirit is one and not multiple—has a so-called immortality, so considered because its term of life as such is said to last through a whole manvantara, which is a period so inconceivably long that for our minds it is eternal. But it has an end in fact, and if by the close of that immense period the soul has not effected union with spirit, then the loss or destruction of soul as such takes place. Meanwhile during the manvantara the soul migrates from body to body and world to world in the eternal struggle to reach reunion with the divine. But such union may be attained long ages before the end of the manvantara by dispassion, discipline, and effort unremittingly continued.—*W.Q.J.*

**The Theosophical Forum*, October, 1892.

ON THE LOOKOUT

The Difficulties of Civilization

For approximately the last hundred years the Western nations have lived in a feverish intoxication produced by the illusion of progress, that illusion in turn being the result of the recent and present great efflorescence of mechanical and material discovery. The first violent check to the general juvenile enthusiasm came in the form of the Great War. Since that time there has been increasing doubt and self-questioning on the part of the exponents of "civilization."

The prime difficulties of civilization consist of war, crime, and poverty. With some few exceptions there are no savage or barbarous communities which can compete with any given civilized nation in any of these three activities, either by percentage or in the absolute. Conditions are becoming so seriously obvious and obviously serious that Western moralists are awakening from the ethical slumber of two thousand years.

War

At the present time the so-called Security Pact is hailed as the inauguration of an era of peace in Europe, an ideal which has almost been despaired of; but this compact is the result of mutual fear and present exhaustion. It remains to be seen whether it will be effective in an industrially regenerated Europe and with a new generation which has forgotten the horrors of war, without having acquired any fundamental morality of *brotherhood,* as distinguished from expediency. Peace on the basis sought today cannot be permanent. The menace of the modern method of warfare is so terrible that it has its effect in the production of a really serious—one might say desperate—attempt to do away with it in self-defense. Says the *Literary Digest:* (June 6, 1925)

> Man's boast of his great achievements in science is said to blind him to the fact that some of his discoveries bear in their train more evil than beneficial results. For instance, we are told that in learning how to fight in the air, mankind has let itself in for a pretty bad thing, and altho this is not generally realized by the public at large, the Manchester *Guardian* says it is a growing conviction among the experts. Sir Hugh Trenchard, the Chief of the British Air Staff, who is described as "the strongest mind and character devoted to air fighting in the war," is quoted as saying: "The air might be more of a blessing for this Empire than for any other country in the world, but all the good it could do in civil life could not balance the harm that might be done by it in war." If he had a casting vote, he added, he would say "abolish the air." Now this Manchester publication remarks:
>
> "If one tries to imagine how much evidence it would take to make a great fighting admiral want to 'abolish the sea,' one may get some measure

of the enormity of the evil possibilities which the famous Air Chief Marshal foresees for his country in the event of another great war. He was not speaking like those pre-war orators of the Navy League and the 'National Service' League who used to try to make our flesh creep with visions of the dreadful things that would befall us if we did not adopt conscription or build eight super-dreadnoughts in a year. Whatever price we might pay, he had no safety to promise us. His point was the one which now torments the mind of every one acquainted with the nature of air warfare —the terrible extent to which the means of air attack have outdistanced the means of air defense since combatant flying began."

But precisely the same might be said in degree of the vast majority of modern inventions—which on the other hand have contributed but little to the lessening of human misery, while increasing the fever of living and the already onerous complications of mechanicalized life. From any sane point of view, knowledge of the proper use of machinery should accompany that machinery. Machines we have in superabundance; scarcely any visible symptoms of sanity in their use and application.

THE OPTIMISM OF THE OSTRICH

The blind and stubborn optimism of the shallow-minded who hail with joy every new discovery, regardless of its ultimate effect and application, is seen in a new light from events in an Eastern State. The State Highway Commission adopted the expediency of planting a white cross at the roadside at every point where a human being has been killed in an automobile accident. The number of crosses proved so appalling that it "got on the nerves" of motorists, who asked that the crosses be removed; but an editorial comment remarks that it is better to have the nerves of motorists suffer than to permit a continued increase of the condition which leads to the planting of crosses.

It is safe to say that no automobile user would care to be personally responsible for the many thousands of pitiful and tragic deaths resulting from his means of transportation every year in the United States; yet the automobile is considered one of the greatest "blessings" of civilization. If our forefathers could have foreseen the mortality figures for the year of progress, 1924, mechanical transportation would have been forbidden forthwith and forever—and from any standard putting value upon human life, rightly so. It is an acquired callousness which enables us to be indifferent to the condition—a callousness whose true nature is made evident when it is penetrated by some such ineluctable weapon as the vision of white crosses along the roads.

CRIME

Except for a few localities, all civilized nations surpass savagery and barbarism in their crime records—and the United States enjoys

an unqualified and undenied preëminence in this respect, especially in regard to crimes of violence.

In the year 1924, murders in four great cities of the world were as follows: New York, 333; Berlin, 32; Paris, 59; and London, 27. The figures speak for themselves.

Judge Kavanagh, of Chicago, believes that maladministration of the criminal laws is the chief cause of American crime. He thinks that there are too many loop-holes for criminals and that the death penalty is one of the worst features, because juries prefer letting the criminal go, to infliction of that penalty. He mentions the well-known fact that the record of murders in States which do not have the death penalty is below that in others. His argument, however, is a *non sequitur*. The real general reason was explained in the *Ocean of Theosophy*, page 108:

> But executed criminals are in general thrown out of life full of hate and revenge, smarting under a penalty they do not admit the justice of. They are ever rehearsing in *kama loka* their crime, their trial, their execution, and their revenge. And whenever they can gain touch with a sensitive living person, medium or not, they attempt to inject thoughts of murder and other crime into the brain of such unfortunate. And that they succeed in such attempts the deeper students of Theosophy full well know.

The *specific* reason for the general preponderance of crime in America was explained in the same volume on page 97:

> Take, for instance, the United States and the Red Indians. The latter have been most shamefully treated by the nation. The Indian Egos will be reborn in the new and conquering people, and as members of that great family will be the means themselves of bringing on the due results for such acts as were done against them when they had red bodies. Thus it has happened before, and so it will come about again.

Lax administration of law, lawlessness itself, and the multiplicity of impractical and oppressive laws, are all correlated symptoms of the same underlying Karmic causes. No other explanation covers the facts properly. Secretary Work discovers a fact always taught in Theosophy; namely, that education and intellect have no necessary relationship with morality. The report of his speech relates:

> "College graduates are becoming criminals in alarming numbers, either because of meager mentality, superficial schooling or lack of moral stamina, and thoughtful men seek the reasons," the Secretary declared, adding that "not long ago education was looked upon as an insurance against the vicissitudes of life," but "now university presidents consult each other to discover reasons for the failure of the educated." (*Washington Post*, June 16, 1925.)

The Opinion of a Criminologist

Arthur B. Reeve says:

> Crime is the cancer of modern society.
>
> I am told there is a new national crime commission fostered by Judge Gary and others of like prominence, with Brubee Davison as chairman, a

body of volunteer social surgeons seeking a cancer cure for American civilization.

I expect to be branded as a pessimist, or worse, but I have no hesitation in saying that the committee faces failure before it fairly starts unless it clearly realizes one fundamental. Civilization contains within itself the seeds of its own destruction . . .

Civilization is dying at the top. And it is not enough to say that it is because modern society breeds from the bottom rather than from the top. That is a symptom as much as it is a cause.

The truth of the matter is that the weight of civilization is crushing us . . .

Now, follow me. Over a million Americans have a crime record. These are only those who have been caught. But one in every hundred people you meet is a recorded law breaker . . .

The result: When there is so much law, we are failing to distinguish between what is trivial, sumptuary, reformatory, and what is heinous and fundamental. There is too much minor law, too little fundamental law . . .

Crime may be a disease, as half-baked thinkers propound it. But certainty of punishment will cure the disease. Simplification of laws and legal procedure are necessary to certainty of punishment.

Only by recognizing that modern civilization contains within itself the seeds of its own destruction can we prevent the germination of those seeds. (*Washington Daily News,* August 19, 1925.)

Mr. Reeve comes closer than most to some of the true causes, but still misses the fundamentals; especially is he right in condemning the national mania for restrictive and oppressive legislation. A few more blue law associations, W.C.T.U. organizations and censorships, and we shall have achieved triumph as the international Pecksniff of the ages.

The serious point is that the very essence of human nature and life itself resents pressure from without. A little study of the three fundamental propositions of the *Secret Doctrine,* and application thereof, would have prevented us from falling into this abyss of folly, which even the otherwise backward among trans-oceanic peoples have at least managed to avoid.

DEBS PRONOUNCES SENTENCE

Says Eugene V. Debs:

Every day's paper is a chronicle of the crimes of civilization. Two million men are out of work in America. The lives of two million children are being ground down in daily toil. Our divorces almost equal our marriages. There are more soldiers under arms in Europe than ever before, and in the laboratories of every Christian nation men are at work devising new means of wholesale human slaughter.

As Mark Twain said, it has remained to Christians to develop massacre to a science. The only reason the world isn't fighting itself to sudden death is because it's tired out from fighting.

Speaking of legal and religious intolerance, he says:

Instead of the love that Christ came to teach they will enthrone hatred and intolerance. Some would even like to bring back the Inquisition, as

they have started to do in our colleges and universities. The nation will cease to be a nation of free men and women and will become a penitentiary.

If laws and repressions are to take the place of proud morality, we must admit that our civilization is a failure. What then? A brown or a yellow civilization perhaps, as per the old biblical prophecy, will reconquer the world. To me it makes no difference. If it is civilization, I welcome it. We have never had any yet. (*Washington Daily News,* Aug. 11, 1925.)

It is a terrible picture—but every line of it glows with the colors of truth. To all these conditions the orthodox reply is intensified application of the basic cause of the disease. As a remedy for crime and immorality, aided by personal oppression, it is proposed to create further oppressions; and now we even have a mis-applied and mis-begotten form of science brought into service with the idea of invading the inner consciousness of the criminal himself.

A Texas doctor claims to be able to render prisoners incapable of lying by means of a drug. It is true that a man cannot legally be forced to bear witness against himself, but it is equally true that prisoners *are* almost universally forced to bear witness against themselves, and often untruthful witness at that. Without doubt, exponents of the "third degree" will joyfully welcome the new "discovery."

The Pueblo Indians

In *Science* for September 25, 1925, Dr. Edgar L. Hewett says:

On the question of the Indian ceremonies, also, much emotion has been wasted. They are vital in the life of the Indians. They are highly esthetic in character, and are not attended by as immoral consequences as are the social dances of the whites. Nor are the ceremonies dying out, nor are they likely to. On the contrary, ceremonies that had disappeared are being revived every year and the Indians are preserving their own self-respect by cherishing their native culture which has in it elements of nobility worthy of any race. There is no religious persecution of the Pueblos, no effort is being made to suppress their dances unless pernicious features crop out, and in such cases the Indians are more amenable to advice than are the youth of our own race.

Not a favorable comparison; and Dr. Hewett should know, for the welfare of the Pueblo Indians is his business.

Poverty

As the masses of American people, heedless, careless, and indifferent with regard to the rest of the world, enjoy their prosperity, an appalling situation is developing in the British Isles. Frank H. Simonds states that the terrible depression reigning there has causes which seem to be fundamental rather than temporary, and that there are forty-five million people in the British Isles who cannot continue to live under present conditions. How long the poverty-stricken congestion can endure is problematical. Great Britain has not yet reached the general level of poverty of India. Mr. Simonds says:

> Either there must be an enormous migration, which is hardly conceivable; a voluntary restriction of population . . . or some far-reaching change in the whole world situation, signs of which are not now discoverable anywhere. (*San Francisco Examiner,* August 2, 1925.)

THE OCEAN FLOOR RISING

Lieut. Cornet, commander of the French transport *Loiret,* has discovered a shoal off Cape Ortegal which seems to show a recent rise in the sea bottom of about three miles.

Commander Duncan, of the Pacific liner *Essequiho,* reports recent submarine upheavals along the South American coast. Edwin Fairfax Naulty, geophysicist of New York, presents a long series of soundings as evidence of widespread shoaling of the sea in the neighborhood of Hawaii. He estimates that the uprising territory would easily support a population of twenty-five million. These informations are to be found in the *Literary Digest,* for September 5, 1925.

An editorial comment on the Spanish discovery says: "We may yet be sending an expedition to explore the ruins of Plato's Atlantis." Perhaps so. H. P. Blavatsky predicted that more would be known of Atlantis than at present. The rise of any considerable new area of oceanic territory would also, by confounding certain too positive geologic theories as to the formation of continents, render considerable service to the cause of truth.

Archeological discoveries prove very plainly that there have been vast climatic changes of unexplained origin and that areas which have previously supported great populations are now deserted. Theosophy indicates that inasmuch as all the beings on earth were either directly or indirectly concerned in its formation, potent with all its future conditions and transformations, no being on it can suffer want except as a result of his own transgressions of Karmic law. It then follows that human action has a deeper and wider significance in regard to climatic and geologic changes than is allowed by any of the present theories—which are non-materialistic only by contrast with the sodden ideas of a previous scientific generation.

Pertinent to the point is the fact that heavy and unusual rains in Nevada during the summer of 1925 produced grass and flowers in the deserts for the first time in history, and the Nevadans are wondering if the summer climate is changing. The climate of California has of late also shown peculiar symptoms. Theosophically speaking, increasing masses of population in the Western States must result in climatic change.

WHAT OF SCIENCE?

H. P. Blavatsky exposed the pretensions, hypocrisy, and shallow optimism of the machine-worshipping civilization of her day and of the present. In *Lucifer* for May, 1891, she said of civilization:

Skin-deep in reality in its visible effects, in the "blessings" it is alleged to have given to the world, its roots are rotten to the core. It is to its progress that selfishness and materialism, the greatest curses of the nations, are due; and the latter will most surely lead to the annihilation of art and of the appreciation of the truly harmonious and beautiful. Hitherto, materialism has only led to a universal tendency to unification on the material plane and a corresponding diversity on that of thought and spirit. It is this universal tendency, which by propelling humanity, through its ambition and selfish greed, to an incessant chase after wealth and the obtaining *at any price* of the supposed blessings of this life, causes it to aspire or rather gravitate to one level, the lowest of all—the plane of empty appearance. Materialism and indifference to all save the selfish realization of wealth and power, and the over-feeding of national and personal vanity, have gradually led nations and men to the almost entire oblivion of spiritual ideals, of the love of nature to the correct appreciation of things. Like a hideous leprosy our Western civilization has eaten its way through all the quarters of the globe, and hardened the human heart.

Justified by Facts

All the facts of the intervening years have justified the stricture. While it is not to be expected that modern Western thinkers, children of the prevailing spirit of the age, should be able to see as clear and straight as this, nevertheless there is increasing criticism of the attainments of science by scientists themselves. President Woodrow Wilson once said:

> Science has bred in us a spirit of experiment and a contempt for the past. It made us credulous of quick improvement, hopeful of discovering panaceas, confident of success in every new thing. . . . I should fear nothing better than utter destruction from a revolution conceived and led in the scientific spirit. Science has not changed the laws of social growth or betterment. Science has not changed the nature of society, has not made history a whit easier to understand, human nature a whit easier to reform. It has won for us a great liberty in the physical world, a liberty from superstitious fear and from disease, a freedom to use nature as a familiar servant; but it has not freed us from ourselves. (*Science,* Sept. 11, 1925.)

The scientific commentator says:

> The tone is one of bitter disillusion, but we may ask why should science, as we understand it, be held responsible for the failure of hopes which it can never have authorized? Its province, as I have tried to define it is vast, but has its limits. It can have no pretensions to improve human nature; it may alter the environment, multiply the resources, widen the intellectual prospect, but it cannot fairly be asked to bear the responsibility for the use which is made of these gifts. That must be determined by other, and let us admit it, higher considerations. Medical science, for instance, has given us longer and healthier lives; it is not responsible for the use which we make of those lives. It may give increased vitality to the wicked as well as to the just, but we would not, on that account, close our hospitals or condemn our doctors.

This is a frank confession that the object of science is increased power and that it has no ethical or moral basis. The need of such

a basis is, however, recognized, which is to the credit of the writer, Sir Horace Lamb. But here again, we hear the old refrain: the supposed necessity of separating science and religion, so that they may not conflict. It is a logical necessity, so long as there is neglect of the only system of thought which synthesizes science and religion, knowledge and ethics—Theosophy.

KNOWLEDGE NEEDED

Prof. T. D. A. Cockerell comes nearer to the true connection:

> Good intentions are of little avail without it (knowledge), and the ignorant are like poor players who, doing the best they can, ruin the music of an orchestra. Thus it is impossible to be good without being wise, if we understand the word good in a pragmatic sense, as meaning good for something. Yet we must agree that science alone cannot adequately minister to human needs. If a human being is nothing more than a temporary arrangement of atoms of carbon, hydrogen, oxygen, nitrogen and some other elements, our whole conception of human values seems to have little basis in reality. Or rather, is what reality it possesses unstable, evanescent, insignificant in relation to the universe? Is human life a tragedy because a comedy, a thing so ridiculous with its serious poses and heroic gestures that the gods, if there be such, must be convulsed with laughter? Well, we do not believe that for a moment; we could not believe it and be sane.
>
> Just as we have made over our lives to suit modern invention and discovery, so must we make over our philosophy to suit modern knowledge. But in essence both the lives and the philosophy remain the same, or at least retain eternal elements. Are we to perish like some butterfly which, having attained the winged state, should insist upon trying to eat cabbage leaves instead of sucking the nectar of flowers? The matter is of enormous importance, and we must concede this virtue to the enemies of science, that they perceive it to be such. Unquestionably, the progress of the modern world, in its varied aspects, severely taxes the stability and even the sanity of the modern mind. Since we cannot go back to barbarism, and all agree on that, it only remains to make readjustments which shall create harmony rather than discord, wholesomeness rather than a chaos of disconnected and irreconcilable fragments. What does this actually involve? It seems to me that it involves on the one hand the possession of what William James called over beliefs, transcendental conceptions of value and virtue which find their main justification outside the field of science; and, on the other, a frank and full acceptance of the testimony of the human senses, not as rigid orthodoxy, but as something dynamic, ever converting reality into truth. (*Science,* Sept. 11, 1925.)

But why is it so terribly difficult for the scientific mind to grasp the idea that science—in the sense of accurate knowledge—and the truest instincts of humanity must be compatible and that any knowledge, or purported knowledge, which does not lead to and further the highest ideals comprehensible to the human consciousness, is necessarily faulty, if not actually perverted?

The *Literary Digest* for August 8, 1925, says:

> The charge of selfishness brought against the United States may be in part controverted by the work of the Rockefeller Foundation, which in

its constructive charity knows neither geography nor race, but only mankind.

A Confusion of Ideas

The material good accomplished by the Rockefeller Foundation may be great, but only the peculiar ideas of a civilization built upon materialism could apply the word "unselfishness" to its *modus operandi.*

It is a deep spiritual truth that no work is worth doing which does not require effort—no gift worth getting which does not require personal sacrifice, and this absolutely regardless of what the seeming external benefits may be. The three classes of gifts, as expressed in the *Bhagavad-Gita* are truths in the metaphysics of nature—that region where the physical world had its rise, and are not pious fancies. The ancient Jewish proverb, also, has it correcctly. "Gifts given in health are gold, given in sickness, silver, and given in death, lead." Our modern charities, like our modern religions, too often dispense their doles in leaden coin; and the perilous miseries of civilization grow no less, but only transform themselves.

The Downfall of Islam

Probably one of the most startling religious events in the modern world has been the disestablishment of the Moslem Church by Mustafa Kemal. Many writers see in it—and perhaps correctly—simply the surface appearance of a deep-seated dry rot which has left of orthodox Mohammedanism naught but a shell. In the Moslem world is arising modernism of a parallel type with that in the Christian world, and side by side with it somewhat the same form of moral degeneration. Evangelistic Christianity, of course, views the condition through its own peculiar spectacles. Rev. A. M. Chirgwin, writing in *The Contemporary Review* of London, says:

> Islam is no longer presenting a united front; it is open-doored to all kinds of influences; it is accessible as never before; and within its life forces are at work which are breaking down the intransigeance of the past. Islam is to-day at the cross-roads and for the first time is ready to give heed to whatsoever guide can win her ear and heart. From the days of the Crusades the Christian approach to Islam has been controversial and unappreciative, not to say warlike. In future, the approach must be understanding and constructive. Points of contact must be sought. The path of polemic, which has been found singularly barren, must be abandoned, and the rewarding way of fellowship followed. Writers in the vernacular, appreciative of Islamic culture, educationalists of constructive capacity, who will educate without denationalizing, and missionaries who will place themselves alongside Moslems in self-forgetting service, are the prime need of Islam today. There is abundant evidence that such an approach would liberate unsuspected forces and make the way ready for the Moslem peoples to bring their loyalty, culture and zeal into the Kingdom of our God.

"THE MOTE IN THY NEIGHBOR'S EYE"

The necessary difference in methods of approach pointed out by Rev. Chirgwin at least shows that the devotees of Christianity are capable of learning from experience which is sufficiently prolonged and sufficiently bitter, though he, like others, is strangely blind to the ironic fact that the breakdown of Islam is neither so complete nor so far reaching as the present day breakdown of Christendom, and that the conditions described by him apply with greater exactitude and scope to his own faith. "Our God" and Allah are closer than blood brothers. They are two masks upon the face of the same superstition, and just as Islam now finds its greatest strongholds in the peripheral, barbaric, and savage communities, so Christianity even today is rotting out at the center, while taking root in the "lesser breeds without the law." Perhaps the time will be measured in decades rather than in centuries, when Christianity in its former mold will be found no longer, save in strange and barbarian territory—its fitting receptacle.

MORAL EDUCATION

Many times Theosophy has pointed out that the fundamental moral teachings of all great religions are the same. In fact, the demonstration of this is the second object of the Theosophical movement. It is announced that the school children of Iowa are to be taught the universal fundamentals of morals irrespective of race, color, or creed. This reads so much like an echo of a clause in the first object of the Theosophical Movement that one's curiosity is somewhat stirred; but in any case this step is a very long one in the right direction, and Miss May E. Frances, State Superintendent of Public Instruction, may find herself in the position of having inaugurated the first generally public practical attempt at reform of the beliefs, and especially the crimes of "civilization," so-called.